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A

DISCOURSE

OF THE
“ GROUND S and REASONS
OF THE
CHRISTIAN RELIGION.

In two Parts.

The *first* containing some CONSIDERATIONS on the Quotations made from the Old in the New Testament, and particularly on the Prophecies cited from the former and said to be fulfill'd in the latter.

The *second* containing an EXAMINATION of the SCHEME advanced by Mr. WHISTON in his *Essay towards restoring the true Text of the Old Testament, and for vindicating the Citations thence made in the New Testament.*

To which is prefix'd an Apology for free Debate and Liberty of Writing.

Who hath also made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life. 2 Cor. iii. 6.

Omnia a MOSE ordinata enumerans, ostendere possem figuras & notis & denunciations esse eorum quæ CHRISTO eventura erant, eorumque in ipsum ut crederent præcogniti fuerant, atque item eorum quæ CHRISTUS ipse erat factururus.

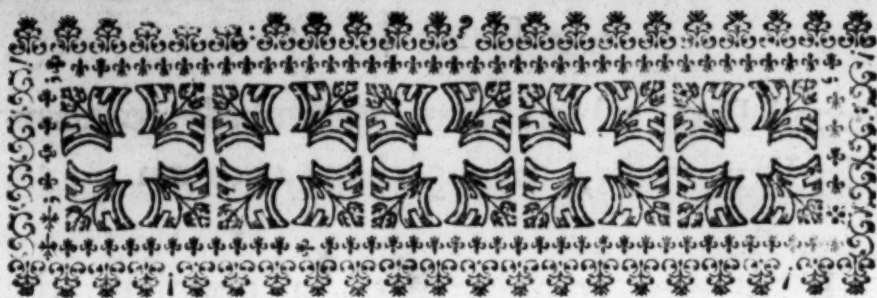
JUSTINI MARTYRIS Opera. p. 261.

Sin dixerint post adventum Domini salvatoris & prædicationem Apostolorum libros Hebræos fuisse falsatos, cachinnum tenere non potero: Ut Salvator, & Evangelistæ, & Apostoli ita testimonia protulerint, ut Judæi postea falsaturi erant!

HIERON. Oper. Tom. 3. p. 64. c. 6. in ISAIAM.

L O N D O N. MDCCXXXI.





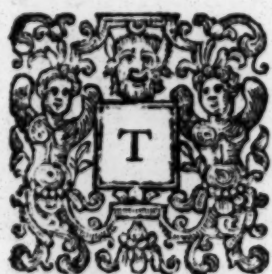
P R E F A C E

T O T H E

R E A D E R ;

C O N T A I N I N G ,

An Apology for Mr. WHISTON's Liberty of writing.



THE Title of my Book, and the Contents, which I shall place at the End of this Preface, will sufficiently explain the Subject and Method thereof, and make all farther Preliminary to those Ends needless. But it may not be improper to endeavour to prevent a Misconstruction and false Inference, which the

second Part, which more particularly concerns Mr. WHISTON, may perhaps occasion.

It is very possible that, in opposing the Opinions of that ingenious and learned Gentleman, I may be undesignedly instrumental in raising up against him the Passions of some Readers; who may think, that the Opinions, he maintains, are such, as should not be allow'd to be advanced or defended; and that he ought to suffer in his Person or Fortune for maintaining them. Wherefore, to clear my own Intention, and to prevent, as far as I can, such Thoughts in my Readers Minds against my Adversary, I will here offer a few Particulars by Way of Apology for his Liberty of Writing; which, in my Opinion, is not only justifiable in itself, but highly becoming a *Man*, a *Christian*, and a *Protestant*; and especially a *Clergyman*, a *Scholar*, and a *Philosopher*.

I. In Matters of Opinion, it is every Man's natural Right and Duty to think for himself, and to judge upon such Evidence as he can procure to himself, after he has done his best Endeavours to get Information. Human
Decisions

Decisions are of no Weight in this Matter. Another Man has no more right to determine what Mr. WHISTON's Opinions shall be, than Mr. WHISTON has to determine what another Man's Opinions shall be. It seems amazing to consider; how one Man can presume he has such Right over another; and how any Man can be so weak as to imagine another has such Right over him. *Suppose, says (a) STILLINGFLEET, a Man living in the Times of the Prevalency of Arianism, when almost all the Guides of the Church declared in Favour of it; when several great Councils opposed and contradicted That of Nice; when Pope LIBERIUS did subscribe the Sirmian Confession, and communicated with the Arians; what Advice would you give such a one, if he must not exercise his own Judgment? Must he follow the present Guides? Then he must join with the Arians. Must he adhere to the Nicene Council? But there were more numerous Councils, which condemn'd it. What Remedy can be supposed in such a Case, but that every Person must search and examine the several*

(a) Stillingfleet's *Answer to several Treatises*, &c. pt. 1. p. 152.

Doctrines, according to his best Ability, and judge what is best for him to believe and practise?

2. As it is every Man's natural Right and Duty to think, and judge for himself in Matters of Opinion; so he should be allow'd *freely* to *profess* his Opinions, and to endeavour, when he judges proper, to *convince* others also of their Truth; provided these Opinions do not tend to the Disturbance of Society.

For unless all Men be allow'd *freely* to *profess* their Opinions; the Means of Information, in Respect to Opinions, must in great Measure be wanting, and just Inquiries into the Truth of Opinions almost impracticable; and by Consequence our natural Right and Duty to think and judge for ourselves must be subverted, for Want of Materials, whereon to employ our Minds. A Man, by himself, can make no great Progress in Knowledge. He is like to the (*b*) young Man at *Chartres*

(*b*) Histoire de l'Academie Royale des Sciences An. 1703. p. 22, 23. de l'Edition d'Hollande.

in *France* ; who, being deaf and dumb from his Birth till the Age of four and twenty, took in but few Ideas ; and who, tho' he had good natural Parts, yet for Want of Communication with others, did not even make such Inferences from the Comparifon of thofe Ideas, as were very obvious and might be expected from him. A fingle Man is unable, by his own Strength, to take in the Compafs of Things neceffary to underftand his own Opinions fully ; and befides, a Man is indisposed to ufe his own Strength, when an undifturb'd Lazinefs, Ignorance, and Prejudice give him full Satisfaction as to the Truth of his Opinions. But if there be a *free Profef- fion* or Communication of Notions ; every Man will have an Opportunity of acquainting himfelf with all that can be known from Men ; and many, for their own Satisfaction of Mind, will make Inquiries, and, in Order to know the Truth of Opinions, will defire to know all that can be faid on any Side of a *Queftion*.

Unlefs Men are allow'd to endeavour to convince others of the Truth of their Opinions ; all Teaching muft be laid afide, and Men will

be hinder'd from doing the greatest Act of Humanity and Charity for one another. For no Man can teach others, but by endeavouring to convince them; nor ought any one to *teach* another any Thing, but That whereof he himself is persuaded; nor can any Man have any other Rule of *teaching* Truth, but his own Sentiments.

If such Liberty of *professing* and *teaching* be not allow'd, *Error*, if authorized, will keep its Ground; and *Truth*, if dormant, will never be brought to Light; or, if *authorized*, will be supported on a false and absurd Foundation, and such 'as would equally support Error; and, if received on the Foot of *Authority*, will not be in the least meritorious to its Professors.

Nor are these all the ill Consequences flowing from the Disallowance of this *Liberty*; for Nothing has been a greater Source of Mischief among Men, than the violent Means, that have been used, and, indeed, are necessary to be used to destroy such original and fundamental Rights and Duties of Men, as to
think

think and judge for themselves, to *profess* what they *believe* true, and to *teach* what they *believe* true to others.

3. Whoever desires that Truth should take Place, should be well-pleased to have all Men of Learning, Penetration, and Integrity, publish their Opinions. For such Men are the most capable of finding out Truth themselves, and of setting it in a due Light before others. Would not every Man of Understanding and Honesty be glad to know the most intimate Thoughts of such Men, as HOOKER, HALES, CHILLINGWORTH, MEDE, WILKINS, WHITCHOT, MORE, CUDWORTH, SPENCER, TILLOTSON, BACON, FALKLAND, SELDEN, MILTON, MARSHAM, BOYLE, TEMPLE, and LOCKE, (for Example) and be sorry that such like Men ever have been, or are, under any Restraints from speaking their Minds, and wish that they might speak their Minds on all important Questions in Philosophy and Theology, like Mr. WHISTON; who has not many Superiors in Learning and Penetration, and seems superior himself to most in Integrity? Is it not ridiculous, that Men of the greatest Integrity and Capacity

Capacity should be under any Discouragement from making Inquiries after Truth, and under any Difficulties for publishing Writings in Consequence of their Inquiries; and that none can safely speak in Matters of Speculation, but the blind Followers of the Blind, or the interested Followers of the Interested?

4. Not to permit and encourage ingenious, learned, and honest Men to profess and defend their Opinions, when different from ours, is to distrust the Truth of our own Opinions, and to fear the Light. Such Conduct *must*, in a Country of Sense and Learning, increase the Number of *Unbelievers*, already so greatly complain'd of; who when they see Matters of Opinion not allow'd to be profess'd and impartially debated, justly think they have foul Play, and therefore reject many Things as false and ill-grounded, which otherwise they might receive as Truths. And it must do so especially, when it is consider'd what a numerous Clergy we have; who are all bred Scholars, and have Literature chiefly in their Hands, and are many of them Men of great Parts, Learning, and Leisure; who understand, and practise all the Arts of Persuasion, and have the

the common People (I mean the common People as to Understanding) devoted to them; who can never want able Men among themselves (to say nothing of their Followers and Dependants,) either in the Way of Banter or Seriousness, Poetry or Prose, Dialogue or Discourse, Declamation or Argument, to answer and expose whatever can be alledged in Behalf of Falshood by Men, who cannot pretend to match them, without Truth on their Side; and who have the sole Privilege of speaking frequently to the People from the (c) *Pulpit*; where, as Mr. WHISTON observes, they may *dogmatically assert, and earnestly press* what they *would hardly venture at all to justify elsewhere, in any learned Conversation*, or, as BOILEAU expresses it, *c'est la que bien ou mal on a Droit de tout dire*. Sat. I. v. 149.

5. The grand Principle of *Men*, consider'd as having a Relation to the *Deity* and under an Obligation to be *religious*, is, that they ought to consult their *Reason*; and of *Christians*, and *Protestants*, that they ought to

(c) *Papers relating to Mr. Whiston's Cause, &c.* p. 170.

consult *the Scriptures as the Rule of their Faith and Practice*. But how can these, which are practical Principles, be duly put in Practice ; unless we be at Liberty, at all Times and in all Points, to consider and debate with others, (as well as with ourselves) what *Reason* and *Scripture* say, and to *profess* and *act openly*, according to what we are convinced they say ? How can we be better inform'd than by using the best Means of Information ; which consist in consulting *Reason* and *Scripture*, and calling in the Aid of others ? Of what Use is it to consult *Reason* and *Scripture* at all, as any Means of Information, if we are not, upon Conviction, to follow their Dictates ? And what *Principles* of Religion are Men to *profess* (which all say must be) *openly*, and act upon, but those, whereof they are convinced ?

6. Clergymen, by being devoted to the Service of *Truth*, and to preach the *Gospel of Truth*, are under a particular Obligation to inquire into the Mind of God, and to impart the Discoveries they make to the World, and, as Successors of the Apostles, *to go and teach all Nations*. And they cannot act more effectually against the Design of their own Profession,

cession, than either by being silent as to the Discoveries they make, or by preaching and writing contrary to their own Light; to say nothing of their Obligations as Men to assist their Neighbours by putting them in the right Way, and to deal sincerely with all Men. Will any *Layman* be so stupid and foolish as to say, that he desires and expects it of the *Clergy*, that they should knowingly *deceive* him, and lead him on in an erroneous Way? Will any of the *Clergy* be so abandon'd as to say, that they ought thus to *deceive* the *Laity*; tho' the *Laity* themselves should desire it, and be pleased to be thus *deceived*? And yet This ought to be the State of the Case, if *Clergymen* are not to declare, what they take to be the Will of God, to the People.

7. Nothing can tend more to the *true Honour* of the *Clergy*, than that they should have *full Liberty*; That is, that they should be under no Impediments in their Inquiries after Truth, nor in the least suffer for teaching what they believe true.

For those learned Clergymen; who for Want of this Liberty are now obliged (as a
great

great Divine (*d*) justly complains) *to turn themselves to the Heathen Historians, Poets, Orators, and Philosophers; to spend ten or twelve Years upon HORACE or TERENCE; and to illustrate Billet-doux's or drunken Catches, explain obscene Jest, and make happy Emendations of Passages; that a modest Man would blush at; such learned Clergymen, I say, would then apply their Sagacity and Labour more HONORABLY, as well as more virtuously and religiously, to the Study of Religion and the Scriptures. I say, more HONOURABLY; because such Application is honourable in itself, and any other is dishonourable in them, whatever Degree of (*e*) Reputation it may now give them.*

And at the same Time, other learned Clergymen, who may think it their Duty to inquire after religious Truth, will be under no Necessity of professing to believe what they believe not, but may then act the *honourable* Part of Sincerity.

And as this Proposal tends to the *HONOUR* of all the *Clergy*, so it cannot be against the

(*d*) Hare's *Diffic. and Discourag.* p. 28.

(*e*) *Ib.* p. 29.
Interest

Interest of *any* ; and it will be greatly for the *Interest* of *such*, who think themselves obliged to profess Opinions, which happen to be contrary to those received, and whose Case seems to be worthy of Consideration ; for they will then be in no Danger of losing Preferment on Account of their Integrity.

8. Men have no Reason to apprehend any ill Consequence to Truth (for which alone they ought to have any concern) from *free Debate* ; but on the contrary to apprehend ill Consequence to Truth from *free Debate* being disallow'd. For Truth proposed to the Understanding is like Light to the Eye ; it must distinguish itself from Error, as Light does itself from Darkness. And while *free Debate* is allow'd, Truth will never want a Professor thereof, nor an Advocate to offer some Plea in its Behalf ; and it can never be wholly banish'd, but where human Decisions, back'd with Power, carry all before them.

Would *Transubstantiation* pass in *France* without an Attack made upon it, if Men could *freely* write against it? Would Truth suffer there, if that Doctrine were allow'd to be a
Subject

Subject of Debate? Could that Doctrine keep the Ground it now has there, under *free Debate*? Would its Falshood, set forth in the utmost Light, have no Effect on the Understandings of the polite and ingenious *French Nation*? Nay, is there any Thing, that keeps up that Absurdity, and stifles the Light of Truth, but Authority? And are not the Popish Ecclesiasticks so sensible of the Force of Truth, and so particularly fearful of losing that *Pearl of great Price*, the darling Doctrine of *Transubstantiation*, that no Man can with Safety, where they have Influence, to his Person, Fortune, and Reputation, call it in Question.

Did *Popery* get any Ground in *England*, by the Liberty the Papists had in the Reign of King JAMES the *second*, to publish whatever they pleased in Behalf of their Religion? On the contrary, was not *Popery* more exposed to Scorn and Contempt by being the Subject of Debate, than if nothing had been wrote in Behalf of it?

Does *Protestantism* decay in *Holland*, where not only the Papists themselves print what
Apologies

Apologies and controverfial Treatifes they please, but where the Booksellers print all Manner of Popish Books, for which there is any Demand, and by Consequence chuse such Books chiefly, which the Papists themselves deem most strenuously written?

9. If Men did but consider what infinite Variety of Religions have prevail'd, and do now prevail in the World; what Variety of Notions and Practices have prevail'd, and do prevail in the same Country; what Revolutions of Opinions there have been among Christians, and how greatly divided they have always been, and now are in Sentiment, and how much departed every Sect thereof is from their primitive Institution; what a small Part of the World is possess'd by Christians, and how very inconsiderable a Part is possess'd by any one Set of Christians, and what little Figure the Church of *England* (whose Members are infinitely divided in Sentiment from one another) makes upon the Globe; what monstrous Absurdities prevail in most Places, and what excessive Ignorance every where; and how this State of Things has endured among Men, who have been and are chiefly conducted by

b

Authority

Authority and compell'd by *Force*; it should seem, that *Authority* and *Force* are so far from being the Way to put an End to Error, or make Men wiser, that they have contributed to encrease the Errors and Follies of Men. And if This be so, I must conclude for the Necessity of introducing *free Inquiry*, *Profession*, and *Debate*; which cannot make Men more erroneous and foolish than they are; and seems to be the only Way to make Men less erroneous and more wise than they are; and does in Fact make Men less erroneous and more wise in every Country, according to that Degree of it, which prevails.

A sacred Author tells us, (f) *Wisdom is glorious and never fadeth away; and is EASILY SEEN of them that love her, and FOUND of such as SEEK her, in making herself first known unto them. He that seeketh her early shall have no great Travels; for he shall find her sitting at his Door. To think therefore on her is Perfection of Wisdom, and whoso watcheth for her shall quickly be without Care. For she goeth about seeking such as are worthy of*

(f) Wisdom 6. 12.—16.

ber, sheweth herself favourably unto them in the Ways, and meeteth them in every Thought.

10. If it be said, that *it is necessary to Peace and Quiet in the State, that there should be no Debates about Speculations; and that all Men should square their Principles and Practices by what they find received in their Country;* then let not Men pretend any Concern for *Truth*, and against *Falshood*; for This removes *Truth* and *Falshood* out of the Question. Let them then set up for *Hobbism* or *Popery*; which by Force and an Inquisition, perhaps, may keep all Things quiet, as well as, certainly, most, if not all, Men ignorant. But in reality, the Allowance of *free Debate* is the Method to obtain a more solid and lasting *Peace*, (*Peace* flowing from Temper and Principle) than that mere *outward Form* of *Peace*, which is sometimes obtain'd by Force and an Inquisition. For if Debates are *free*, That is, if no Man gets or loses by maintaining particular Opinions, the grand Motives, which make Men disturb one another about Opinions, will cease; and they will insensibly fall into a *due Temper of Mind*, (which Force can never procure) and be no more angry with one another on Ac-

count of different Sentiments, than for different Features of their Faces or for different Proportions of their Bodies.

Besides, *free Debate* tends to shorten and lessen the Number of Controversies. Many Points, notwithstanding the present warm Contests, and learned Books written *pro* and *con* about them, are so plain, that they would not then bear a long Debate; many others would be dropp'd, when it was seen that they were too obscure for the Learned to master; and all Points of Speculation whatsoever would be dropp'd among the Vulgar; who, when Speculations cease to be recommended to them as Objects for their Zeal, and are neither Matters of Faction or Interest, will concern themselves no more about them, than they do about Mathematicks or other Matters, whereof they are incapable of understanding any Thing.

A learned (g) Author gives us the following Account of the State of religious Controversy in *Greece* and the Parts about it, as it is set

(g) Casaubon of *Euthusiasm*, p. 6.

out by antient Authors, until the Days of
 SOCRATES. He says, " There were as
 " many Religions almost as Men ; for every
 " Man's Religion was his Fancy ; and they
 " had most Credit and Authority, that could
 " best invent, and make best Shew. Among
 " so many Religions there were no Contro-
 " versies, but very good Agreement and Con-
 " cord ; because no Reason used either to
 " examine or to disprove. There was no Talk
 " among Men, but of Dreams, Revelations,
 " and Apparitions ; and they, that could so
 " easily fancy God in whatsoever they did
 " fancy, had no Reason to mistrust or to
 " question the Relations of other, tho' never
 " so strange, which were so agreeable to
 " their Humours or Dispositions ; and by
 " which themselves were confirm'd in their
 " own supposed Enthusiasms."

After the Days of SOCRATES, *Greece* for
 a long Time abounded in Philosophers, who
 were divided into all possible Sentiments con-
 cerning the most important Points of Specula-
 tion, and disputed with each other and wrote
 Books without Number and without Controul
 in Behalf of their Schemes. And the Variety

and Alteration among them whetted and improved the Wits of *Greece*, infomuch that *Athens* by their Means became the Theatre of Learning and Politeness, and was visited by great Numbers of Foreigners, who, either as Travellers or Students sent thither by their Parents and Guardians, came to be instructed by the Philosophers. Nor did their different Notions, under the Liberty allow'd, ever disturb the civil Government; but on the Contrary kept the Men of Sense in good Humour, gave them Entertainment at their Repasts and Parties of Pleasure, where the chief Diversion often was to debate with Temper and Civility Questions of Speculation; wherein they imitated the Philosophers themselves, who, tho' they wrote in Behalf of their several opposite Sentiments, have not left a Book behind them wrote with the least Spirit of Rancour or Malignity. There was little or nothing got or lost by maintaining Opinions; and therefore Men were not at all concern'd to impose their Opinions on one another; nor were they angry for Dissent in Opinions any more than for Disagreement in Fortune, or Taste, or about Beauty in a Mistress; nor was there any Application made to gain the common People

to

to bawl in Behalf of any Set of Notions ; which, as they understood not, so they left wholly to the Men of Learning and Sense. How unlike is This to the State of Things among us Christians ; whose Religion exceeds the Religion of these old Greeks, as much as they exceeded us in Practice. Our Disputes with one another, for Want of impartial Liberty, make Convulsions in Government, involve Neighbourhoods in Feuds and Animosities, render Men impolite, and make Conversation among Friends, of different Sentiments, often disagreeable ? Into what Feuds did the City of *Hambourg* run (to omit a thousand other Instances) on Occasion of a Dispute between *two Ministers*, whether in the *Lord's Prayer* the first Words should be translated *Our Father*, or *Father Our* ; under whom the Citizens were work'd up into great Heat and Flame against one another, and at length divided themselves into Parties, that fought daily in the Streets ? Nothing of which could happen under Liberty and a free Debate ; to which it is absolutely necessary (as I before observed) that no Man get or lose by maintaining either Side of a Question. There would then be nothing to raise or feed the Spirit of

Contention; *Enthusiasm*, like Love and other Passions, would spend itself by free Vent and amicable Collifion; *Knavery* would want its Spur; and *grofs Nonsense*, when unsupported by *Enthusiasm* and *Knavery*, would sink and fall by being inquired into and exposed; for as a true Sense of Things is only to be got from Trial and Experience, or Comparifon, fo let fuch Trial be made, and the Difference between Things will foon be feen, and the right Measure of all Things of Confequence to us will foon be found out.

While *Rome* was in the Height of its Glory for Arms, Learning, and Politenefs, there were *fix hundred different Religions* (b) profeſs'd and allow'd therein. And this great Variety does not appear to have had the leaſt ill Effect on the Peace of the State, or on the Temper of Men; but, on the contrary, a very good Effect; for there is an intire Silence in History about the Actions of thoſe antient different Profeſſors, who, it ſeems, lived ſo quietly together as to furniſh no Materials for an *Eccleſiaſtial History*, ſuch as Chriſtians have

(b) *Lipſius* de Magn. Rom. l. 4. c. 5.

given Occasion for, which a reverend Divine (i) thus describes, “ *Ecclesiastical History*, says
 “ he, is chiefly spent in reciting the wild Opinions of Hereticks (*That is, in belying Hereticks*); the Contentions between Emperors
 “ and Popes; the idle and superstitious Canons, and ridiculous Decrees and Constitutions of pack’d Councils, their Debates
 “ about frivolous Matters, and playing the Fool with Religion; the Consultations of
 “ Synods about augmenting the Revenues of the Clergy, and establishing their Pride and
 “ Grandeur; the Impostures of Monks and Fryars; the Schisms and Factions of the
 “ Church; the Tyranny, Cruelty, and Impiety of the Clergy; insomuch that the excellent GROTIUS (k) says, *he that reads ecclesiastical History reads nothing but the Roguery and Folly of Bishops and Churchmen.*”

In fine, Matters were happily (l) ballanced among the antient *Greeks* and *Romans*. “ Reason

(i) Edward's *New Discoveries*, &c. p. 40, 41.

(k) *Grotii Epistolæ*. p. 22.

(l) Shaftsbury's *Letter of Enthusiasm*,

“ had

“ had fair Play ; Politeness prevail’d ; Learn-
 “ ing and Science flourish’d ; and wonderful
 “ was the Harmony, Temper, Friendship,
 “ Charity, and Peace, which arose from the
 “ Contrarieties allow’d among them. Enthusi-
 “ asm and Superstition being mildly treated,
 “ and let alone, never raged to that Degree, as
 “ to occasion Wars, or Blood-shed, or Perse-
 “ cutions, or Devastations in the World.”

Are not the *United Provinces* remarkable
 for *Liberty* and *Peace*? There all Men, how
 different soever in Notions, live in such Peace
 and Friendship with one another, as is un-
 known to Men of the same Religion in other
 Countries ; where some foolish Question about
 the Antiquity and Authority of *Hair*, *Teeth*,
Tears, *Milk*, *Rags*, *Handkerchiefs*, *Smocks*,
Bones, and other *Relicks*, or about the imma-
 culatè Conception of the Virgin, or about
 Habits and Dress, or about (*m*) *the Manner*
of holding their Fingers when they cross them-
selves, and such like mere Ceremonies, or about
 metaphysical Speculations, (some of which are
 as little understood by the Disputants them-

(*m*) Perry’s *State of Russia*, p. 153.

selves as by the Vulgar) is Fuel for the most
 uncharitable Contention. There the *Lyon* and
 the *Lamb*, I mean, the *Papist* and the *Men-*
nonite, lye down in Peace together; the first
 forgetting his wonted Rage, and the latter pre-
 serving that Innocence, which he was born
 with, and which Liberty and Experience have
 cultivated in him. (n) “ It is hardly to be ima-
 “ gined, says Sir W. TEMPLE, how all the
 “ Violence and Sharpness, which accompanies
 “ the Differences of Religion in other Coun-
 “ tries, seems to be appeased or softened in
 “ the *United Provinces*, by the general Free-
 “ dom, which all Men enjoy, either by Allow-
 “ ance or Connivance; nor how Faction and
 “ Ambition are thereby disabled to colour their
 “ interested and seditious Designs with the
 “ Pretences of Religion, which has cost the
 “ Christian World so much Blood for these
 “ last hundred and fifty Years. No Man can
 “ here complain of Pressure in his Conscience;
 “ of being forced to any publick Profession of
 “ his private Faith; of being restrain’d from
 “ his own Manner of Worship in his House,
 “ or obliged to any other abroad; and who-

(n) Temple's *Observat. on the Netherlands*, p. 205, &c.

“ EVER asks more in Point of Religion, with-
 “ out the undisputed Evidence of a particular
 “ Mission from Heaven, may be justly sus-
 “ pected not to ask for God’s Sake, but for
 “ his own ; since pretending to Sovereignty,
 “ instead of Liberty in Opinion, is indeed pre-
 “ tending the same in Authority too. But in this
 “ Commonwealth, no Man having any Rea-
 “ son to complain of Oppression in Conscience ;
 “ and no Man having Hopes, by advancing his
 “ Religion, to form a Party, or break in upon
 “ the State, the Differences in Opinion make
 “ none in Affections, and little in Conversa-
 “ tion, where it serves but for Entertainment
 “ and Variety. They argue without Interest
 “ and Anger ; they differ without Enmity or
 “ Scorn ; and they agree without Confedera-
 “ cy. Men live together, like Citizens of
 “ the World, associated by the common Tyes
 “ of Humanity, and by the Bonds of Peace,
 “ under the impartial Protection of indifferent
 “ Laws, with equal Encouragement of all Art
 “ and Industry, and equal Freedom of Specu-
 “ lation and Enquiry ; all Men enjoying their
 “ imaginary Excellencies and Acquisitions of
 “ Knowledge, with as much Safety as their
 “ more real Possessions and Improvements of
 “ Fortune.

“ Fortune. And as in other Places, ’tis in
 “ every Man’s Choice with whom he will eat
 “ or lodge, with whom go to Market, or to
 “ Court ; so it seems to be here, with whom
 “ he will pray or go to Church, or associate
 “ in the Service and Worship of God ; nor is
 “ any more Notice taken or more Censure
 “ pass’d, of what every one chuses in these
 “ Cases, than in the other.

“ I believe the Force of Commerce, Alliances,
 “ and Acquaintances, spreading so far as they
 “ do in small Circuits, (such as the Province
 “ of *Holland*) may contribute much to make
 “ Conversation and all the Offices of common
 “ Life so easy, among so different Opinions,
 “ of which so many several Persons are often
 “ in every Man’s Eye ; and no Man checks
 “ or takes Offence at Faces or Customs or Ce-
 “ remonies, he sees every Day, as at those he
 “ hears of in Places far distant, and perhaps
 “ by partial Relations, and comes to see late
 “ in his Life, and after he has long been pos-
 “ sess’d by Passion or Prejudice against them.
 “ However it is, Religion may possibly do
 “ more Good in other Places, but it does less
 “ Hurt here ; and wherever the invisible Effects
 “ are

“are the greatest and most advantageous, I
 “am sure the visible are so in this Country,
 “by the continual and undisturb’d civil Peace
 “of their Government for so long a Course
 “of Years; and by so mighty an Encrease
 “of their People, wherein will appear to con-
 “fist chiefly the vast Growth of their Trade
 “and Riches, and consequently the Strength
 “and Greatness of their State.”

I will conclude this Article with an Obser-
 vation of our most judicious and learned (p) *Archbishop*. “Whilst instead of examining,
 “*says he*, impartially, where the Truth lies,
 “Men magisterially assume to themselves an
 “Authority to denounce Anathemas against
 “their Brethren, who would convince them
 “of their Deviations; it is in vain to hope,
 “that either Truth should prevail, or PEACE
 “and Unity be establish’d among us. But
 “would they once be perswaded to remove
 “this Obstacle out of the Way; would they
 “know themselves to be but Men, and as
 “such exposed to the same Frailties and In-

(p) Wake’s *Pref. before sure and honest Means for the Conversion of Hereticks*, p. 6.

“firmities *with others*; would they impar-
 “tially search after Truth, out of the alone
 “certain and infallible Rule of it, the Word
 “of God; why should we despair, but that
 “the Light of the glorious Gospel of CHRIST
 “might so shine upon us, as to guide our
 “Feet into the Way of PEACE.

11. The Advantage of *free Debate* to So-
 ciety is infinite. It is not only the Way to
 true Religion, and *true Peace*, but the Way
 to *Knowledge* and *Arts*, which are the Foun-
 dations of Politeness, Order, Happiness, and
 Prosperity; as Ignorance is the Foundation of
 Brutality, Disorder, Misery, and Declension
 in Society. It is the Way to make Men ho-
 nest and sincere in the Profession of Religion
 (as Imposition is only the Way to make Men
 Knaves and Hypocrites); and That will in-
 troduce *Honesty* in other Respects, which is
 the *best Policy*, and the *best Improvement* of
Man.

12. The Bulk of Men do, I confess, rea-
 son and practise very differently from what I
 have asserted and defended. Most Men, con-
 scious of their own Weakness, see plainly,
 that

that they are unable, by any Application to Inquiries, to judge for themselves in many Points. Thence they conclude they ought to be govern'd in their Belief by the Judgment of others. Then they take up with such Guides, as some Chance or other directs them to; who not only form their Opinions for them, but make them zealous for those Opinions.

Upon which Way of reasoning and Practice, I will only observe; that *Zeal* and *Ignorance* are a most absurd and ridiculous Composition in the same Persons; and that these Men most manifestly determine the Point before them wrong, by taking Sides in Matters, wherein, as understanding nothing, they have no Concern, and should not pretend to have any Opinion at all. Would it not be excessively ridiculous to see ignorant People zealously engaged for or against Propositions (as led by different Guides chosen at a Venture) in *Astronomy*, whereof they neither do, nor can understand any Thing? And is it less ridiculous for ignorant People zealously to concern themselves about other Matters, (as led by Guides chosen

chosen at a Venture) whereof they know as little?

13. Men have very different Tempers and Capacities from one another, *naturally*; have very different Educations; do improve themselves very differently by Study, according to their different Capacities, Application, and Opportunities; have different Interests, Passions, and Infirmities, by which they are influenced and acted; and are all fallible, not only in Matters that depend upon *Reason*, but in understanding the *Scriptures*, which, tho' true in themselves, and deliver'd to us by divine Inspiration, are in many Places too obscure for Men to be certain of their Meaning.

Hence a Foundation is laid for unavoidable Differences of Opinion among Men; which Differences are greatly encreased by the *dogmatick Discipline* that is infinitely more promoted and prevalent than those *Disciplines*, which teach Men to doubt and distrust the Truth of Matters propos'd to them; and God himself, by forming Men as he has done, and by placing them in their present Circumstances, seems to have design'd that they should not

c

agree

agree in Opinion; or, at least, seems not to have design'd that they should agree.

What then can any violent Attempt or Project to hinder Men from differing in Opinion from one another be, but an Attempt to subvert the common State of human Nature and the Design of God; and not less ridiculous, romantick, and impossible to succeed, than an Attempt to hinder Speech, or to make all Men of the same Size or Height, or to quell the natural Passion of Love, or to build a Tower up to Heaven?

And must not the Men of this Project be perfect DON QUIXOTES, and the greatest *Fanaticks*, in setting about and pursuing so unaccountable a Work?

If some *great Genius* would but give an Account of the Actions of these Men (who may be properly called *Saint-errants*) in the *Life and Adventures* of some renown'd persecuting Prince or *Ecclesiastick*, who has spent his Time in promoting and establishing Uniformity in Whimsies, Dress, and Forms; as the great CERVANTES has done of *Knight-errantry*,

errantry, in the *Life and Actions* of DON QUIXOTE, who spent his Time in *Adventures* to free the World of Monsters, and to tame Gyants, and all in Honour of DULCINEA DEL TOBOSO, whom, though homely and agreeable only to his depraved Taste, all the World should be obliged to bow down before and to admire, as a consummate Beauty; he might give us a more useful and entertaining Work than CERVANTES has done. *Saint-errantry* is a more common and natural Enthusiasm than *Knight-errantry*, which was an Enthusiasm but of Yesterday, and of small Duration and Extent; and therefore *Saint-errantry* has furnish'd Materials in almost all Ages, and infinite Materials in particular Ages, which are recorded in *History*, but especially in *ecclesiastical History*.

But till a new CERVANTES arises and performs this Work, I would recommend the *History of DON QUIXOTE*, as in some Measure suited and applicable to *Saint-errantry*, to be read in Conjunction with *ecclesiastick Historians*. For the Principle of Enthusiasm being the same in the *Saint* as in the *Knight*, and producing like Effects; the Reader may, by

comparing Things, and by an easy Application in many Cases, take DON QUIXOTE for a *Termigant Saint*, and a *Termigant Saint* for a DON QUIXOTE.

14. It may be objected to Mr. WHISTON, that he has advanced a Multitude of Paradoxes about very important Matters, many of which are founded on very flight Appearances of Probability; and, in particular, that he calls in Question the Integrity of our present Copies of the Old Testament, which he supposes corrupted to that Degree by the Jews, in Respect to some of the Quotations made from thence by the Apostles, as to make their Reasonings from, and Use of, those Quotations, seem *weak* and *enthusiastical*.

To which I answer,

That Mr. WHISTON acts the Part of an honest Man, and Lover of Truth, by thus proposing his *Conjectures* and *Sentiments*, and putting Points of Conscience in the Way of Examination, and is so much better than all other such learned Divines as himself, as he exceeds them in the Liberty he takes of proposing

posing his *Conjectures* and *Sentiments*; that the Method, whereof he sets us an Example, tends to the Information of all Men of Sense, and both increases the Number of capable judges, and renders the Learned themselves better judges than they were before; that, in particular, the Old Testament will appear so undoubtedly genuine and uncorrupt in the Respect above-mention'd, when the Question is debated, that it must unavoidably gain Ground as a genuine and uncorrupt Book, in that Respect, in the Minds of all intelligent Men, who are not wedded to an *Hypothesis*; and that it ought to be consider'd, that Mr. WHISTON proposes his *Scheme* (o) of a corrupted Old Testament, as the best and only Method of defending Christianity, which, according to him, had a rational Dependence on the Old Testament before it was corrupted; and that he apprehends, that the *Scheme* or Supposition of an uncorrupted Old Testament really destroys the Truth of Christianity, and gives the Deists, Jews, and Infidels, a just Subject of Triumph over it, which, accord-

(o) See also his *Advertisement* before his *Supplement to his Essay*, &c.

ing to him, is now in an (*p*) *irreconcilable State* with, and depends not on, the present Old Testament; whereby this Matter amounts to no more than a Question between Christians contending for the Truth of Christianity against Unbelievers, viz. which is the best Method of defending Christianity, whether by supposing the Old Testament corrupted, or uncorrupted.

But Mr. WHISTON himself, in few Words, makes a just and true Defence for Liberty, and also a noble Proposal in Behalf of *Truth* and *Christianity*, when he says (*q*) “ I wish
 “ that all Unbelievers were openly allow’d and
 “ invited to produce their real Arguments, sub-
 “ stantial Objections, and considerable Doubts
 “ without Molestation; as being persuaded, *says*
 “ *he*, they are capable of satisfactory Answers
 “ and Solutions.” For it is sufficient, that all the Unbelievers Arguments can be answer’d. The *Answers* and *Solutions* mention’d by Mr. W. which are now wanting, would, if produced, greatly weaken the Cause of Unbelievers; who can now pretend to have *real*

(*p*) Whiston’s *Essay*, &c. p. 263.

(*q*) Whiston’s *Reflections on the Disc. of Freethinking*, p. 6.

Arguments, and substantial Objections unanswer'd, and *considerable Doubts* unsolved; and clamour, because they have not Liberty to speak for themselves; and who have a Pretence to say that their Adversaries, conscious of the Weakness of their own Cause, dare not let them speak or write against it. And Mr. W. is very far from being singular in thinking, that it would be a Benefit to allow Infidels to publish their Objections against Christianity.

GROTIUS, in a Letter to PEIRESKI, says,
 “ (r) I send you, most noble Sir, some Pa-
 “ ges taken out of the Writings of POR-
 “ PHYRY, by the Defenders of the Christian
 “ Religion; from whence you may easily see,
 “ how many Things might have been pro-
 “ duced out of his Books for the Purpose of
 “ Christianity, if we had them intire; those
 “ Books especially, which he wrote against
 “ the Christians, wherein he put many Wea-
 “ pons into our Hands that might be em-
 “ ploy'd against himself and the Pagans. As
 “ to the Poison contain'd in those Books, suf-

(r) Grotii Epist. p. 197. Fp. 509.

“ ficient Antidotes were to be had out of many
 “ apologetick Writings of the antient Chrif-
 “ tians, and eſpecially out of the Books of
 “ ORIGEN againſt CELSUS, and of CY-
 “ RIL againſt JULIAN. Wherefore I ſhould
 “ eſteem it a publick Benefit to have thoſe
 “ Books in the Hands of ſuch Men, who are
 “ willing and able to uſe them.”

(s) “ It were MUCH TO BE DESIRED,
 “ ſays the great JOSEPH SCALIGER, that we
 “ had the Books, which PORPHYRY wrote
 “ againſt the Chriſtian Religion.

LE CLERC (t) ſays, that “ the thirty
 “ Books of EUSEBIUS againſt PORPHYRY
 “ are the greateſt Loſs that could be in Re-
 “ ſpect to the Works of EUSEBIUS; for by
 “ them we might have learn’d the Objections
 “ of the ableſt Philoſopher of his Time a-
 “ gainſt the Chriſtian Religion, and the An-
 “ ſwer of the moſt learned Biſhop of his
 “ Age.”

(s) *Scaligerana* Art. *Porphyrius*.

(t) *Le Clerc* Bib. Univ. Tom. 10. p. 494.

The late Bishop (u) LLOYD says, “ though
 “ some of our Deists complain of the Loss
 “ of PORPHYRY’s Books against the Christian
 “ Religion, yet they may be assured for their
 “ Comfort, they will not want the Help of
 “ our learned Men to bring them to Light.
 “ We want them indeed on many Accounts; but
 “ especially, to shew them, that as they have
 “ PORPHYRY’s Malice, so if they had his
 “ great Learning too, both these join’d to-
 “ gether would not hurt the Christian Reli-
 “ gion. (x) As for his Arguments, it cannot be
 “ imagined that there was any Thing of
 “ Strength in them, more than what JULIAN
 “ the Apostate took into the Work, that he
 “ writ afterwards on that Subject. And to
 “ our Comfort, as well as the Deists, that
 “ Work is not lost.

“ The Church of Rome, says (y) Dr.
 “ SHERKOCK, will not suffer her People to
 “ dispute their Religion, or to read heretical

(u) Lloyd’s *Chron. Account of Pythagoras*, &c. p. 21.

(x) *Ib.* p. 23.

(y) Sherlock’s *Preservative against Popery*, Part I. p. 3.

“ Books, nay not so much as to look into
 “ the Bible itself. But we allow all This to
 “ our People, as That, which God not only
 “ allows, but requires, and which all confi-
 “ dering Men will allow themselves, whoever
 “ forbids it.

Dr. NICHOLS and other learned Divines have writ many elaborate Works, in Behalf of Christianity, by Way of *Dialogue*; wherein they introduce *Deists* and *Scepticks*, who must be supposed to argue for their several *Hypotheses* with the same Strength *real Deists* and *Scepticks* do; for it is not to be imagined, that the Authors of those Dialogues, who cannot but know that the Nature of Dialogue requires a true Representation of Characters, and that Justice is due to all Men, should be so illiterate and unfair, as to make their *Dialogist-Deists* and *Scepticks* talk Booty, and in Concert with the *Orthodox-Dialogist*, in order to establish the Author's own Opinions.

In fine, the reverend Dr. JENKIN should seem to be of the same Sentiment with the great Men before-mention'd, when he says,
 (z) that

(z) that " all the Arguments brought against
 " Christianity are so weak and insignificant, that
 " they rather make for it.

15. The greatest Enemies to Liberty of Debate in Matters of Religion do allow certain religious Questions to be publickly debated; and pursuant thereto, there are ever some religious Debates on Foot, even in those Countries, where Agreement in Doctrine and Uniformity in Worship are the chief Objects of the Care of the Magistrate, the Church, and the Inquisition, and of the Zeal of the Beggars; which four, when united in a common Polity, make the strongest Band imaginable against the just Liberties of Mankind. On the other Side, the greatest Contenders for Liberty of Debate in Matters of Religion do contend for some Restraints upon that Liberty, and think that there are certain Propositions, which ought not to be call'd in Question, as being necessary to be profess'd for the Support of Peace and Order in Society, or at least not deny'd.

(z) Jenkin's *Pref. to Reason. of Christ. Rel.* Vol. I. p. 36.

Both Parties must therefore allow, that there is a *just Medium* between Restraint and Liberty.

This *Medium*, from the great Importance of the Matters constantly depending on it to Society, should seem not very difficult to fix and determine in most Cases. And it seems to me so plainly to discover itself, that almost any Man, if placed in proper Circumstances, would judge rightly and truly how far, or in what Particulars, Men should have Liberty in Religion, and consequently wherein they should be restrain'd.

Let, for Example, a Member of the Church of *England* (whom I will suppose perswaded, that he is obliged in Conscience publickly to profess the Doctrine of the Church of *England*) go successively into Countries of *Presbyterians*, *Papists*, *Mahometans*, and *Heathens*; and by finding out the reasonable Liberty, which he wants himself, he can hardly fail of finding out the reasonable Liberty of Men.

He

He cannot but think ; that he ought to be allow'd publickly to profess his Religion among the *Presbyterians* ; though they may esteem him *superstitious*, or *fanatical*, or *factionous*, for making a Separation from their *establis'd Church* about Ceremonies and Matters of Discipline ; that he ought to be allow'd to profess his Religion publickly among the *Papists* ; though they may esteem him an *Heretick* and *Schismatick*, and a Destroyer of all Order and Uniformity, for pretending to make the Scriptures, interpreted by his own Judgment, his Rule of Faith, and for denying the Authority of the Church ; that he ought to be allow'd to profess his Religion publickly among the *Mahometans* ; though they may deem him impious, for denying the divine Inspiration of the *Alcoran* and the Authority of MAHOMET, and an *Idolater* for worshiping the Son and the Holy Ghost, each as supreme God, as well as the Father ; and that he ought to to be allow'd to profess his Religion among the *Heathens* ; though they may call him *Atheist*, as the Heathens did the primitive Christians, either for asserting the *Unity of a Deity*, with whom they were unacquainted,

or

or for denying the Existence of their *Plurality of Gods*. Moreover, it cannot be doubted, but that he will be ready to own to these several Parties, from whom he expects Liberty, that he ought to allow the like Liberty, in the like Circumstances, for the like Matters.

Here then is *the Liberty*, contended for, settled from an obvious and common Case, and from the fundamental Principle of Morality, of *doing as they would be done unto*.

It is not to be supposed, that Men should in many Cases make perfect Laws, much less in this Matter of *Liberty*, which the *powerful Sects* commonly think they have a Right to destroy in the *less powerful*; yet *our Statesmen* seem to have understood the Matter in great Perfection, and to have establish'd a most excellent *Constitution* in *Carolina*, one of our Plantations. There, driven by the Nature of Things, they acted according to the Rules of Equity and good Sense, and have rivall'd the *Dutch*, and even the Chinese, in their political (a) *Constitutions*.

(a) See *Fundamental Constitutions of Carolina*, in a Collection of Pieces of Mr. Locke, printed for R. Francklin in Covent Garden.

16. Opinions, how erroneous soever, when the Effect of an impartial Examination, will never hurt Men in the Sight of God, but will recommend Men to his Favour. For impartial Examination in the Matter of Opinion is the best, that a Man can do towards obtaining Truth; and God, who is a wise, good, and just Being, can require no more of Men than to do their best, and will reward them, when they do their best; and he would be the most unjust Being imaginable, if he punish'd Men, who had done their best Endeavour to please him. Besides, if Men were to be punish'd by God for mistaken Opinions, all Men must be damn'd; for all Men abound in mistaken Opinions.

On the other Side, Opinions, how true soever, when the Effect of Education, or Tradition, or Interest, or Passion, or any Thing else besides impartial Examination, can never recommend a Man to God. For those Ways have no Merit in them, and are the worst a Man can take to obtain Truth; and therefore may be Objects of Forgiveness, but never of Reward, from God.

Let

Let not therefore any Man deny Mr. WHISTON the Liberty of professing and proposing his Opinions on Account of the dangerousness of Error to his Soul; who, as far as we can judge, seems, by his Conduct, both to do his best Endeavours to obtain Truth and to recommend himself to God, and to decline the worst Methods of obtaining Truth, and the most unacceptable to God.

17. If the Question of the Reasonableness of the *open Profession and Defence* of what Men take to be the *Truth*, in Opposition to prevailing Opinions, was to be determined by *Authority*, I think Mr. WHISTON may lay Claim to the best *Authority*, and has only the worst against him.

He has the Authority of JESUS CHRIST, who opposed the false Traditions received in the Jewish Church of his Time; of the Apostles, who travell'd throughout the World, preaching down the received Notions both of Jews and Gentiles; of the Fathers of the Church before the Empire became Christian, who in their famous *Apologies* written to Emperors

perors and Senates, and in their other Writings in Behalf of Christianity, have, with the utmost Freedom, attack'd all that the Heathens esteem'd sacred; of the noble Army of Martyrs in all Ages; of the several Christian Countries, that send Missionaries abroad to convert Heathens, Jews, Hereticks, and Mahometans, and of those Countries, that hospitably receive the said Missionaries; of all Countries, that allow Toleration; of all true Christians and Protestants; of our first Reformers from Popery; of the greatest Philosophers and wisest Men of all Times, who have either openly profess'd their Sentiments, or else have, by their Moderation and Temper, or by their opposing Persecution, or by their Arts of Concealment, sufficiently shown what *Liberty* they would have been glad to have taken themselves, and would have allow'd to others; of all Men, who judge for themselves; and in fine, of all Bigots, Imposers, Persecutors, and Enemies of Liberty themselves; for, as Archbishop TILLOTSON (*b*) says, "there is one Season and Nick of Time, wherein they will allow any of the People

(f) Tillotson's *Serm.* Vol. XIII. p. 333.

“ to examine and enquire into Matters of Religion, and That is when they would gain a Man to their Religion.

And who have been or are the Men, that make up the *Authority* on the other Side? The *Interested*, the *Politicians*, the *Hypocrites*, the *Bigots*, the *Enthusiasts*, and the *Ignorant*; who, all wanting Reason to support their Opinions, either make *Decisions* themselves, or are govern'd by the Decisions of others.

18. I will conclude this *Apology* for Mr. WHISTON with a Passage of a great Prelate of our Church.

“ Authority is the greatest and most irreconcilable Enemy to *Truth*, and *Argument*, that *this World* ever furnish'd out, since it was in being. All the *Sophistry*, all the *Colour* of *Plausibility*, all the *Artifice* and *Cunning* of the subtlest *Disputer* in the World, may be laid open, and turn'd to the Advantage of Truth, which they are design'd to hide, or to depress. But against *Authority* there is no Defense. It is *Authority* alone, which keeps up the grossest Errors

“ *Errors* in the Countries around us. And
 “ where *Truth* happens to be received for
 “ the Sake of *Authority*, there is just so much
 “ diminish’d from the Love of Truth, and
 “ the Glory of Reason, and the Acceptable-
 “ ness of Men to God, as there is attributed
 “ to *Authority*”.

“ It was *Authority*, which crush’d the noble
 “ *Sentiments* of SOCRATES, and others, in
 “ the heathen World ; and prevented the Re-
 “ ception of them among Men. It was *Au-*
 “ *thority*, which hinder’d the Voice of the
 “ *Son of God* himself from being heard ; and
 “ which alone stood in Opposition to *his* pow-
 “ erful *Arguments*, and his divine *Doctrine* ;
 “ whilst it was a more moving Question, a-
 “ mong the People, to ask, *do any of the*
 “ *Pharisees, or Doctors of the Mosaick Law,*
 “ *believe in him?* than to ask, *whether ever*
 “ *Man spake or lived, or work’d Wonders like*
 “ *him?* and whilst *Excommunication*, or being
 “ put out of the *Synagogue*, was the *Mark*
 “ set upon those, who should embrace his Re-
 “ ligion. It was *Authority* among *Heathens*,
 “ which afterwards put all the Stop to CHRIST’S
 “ Profession, which *this World* could put.

“ And when *Christians* were increased into a
 “ *Majority*; and came to think the same Me-
 “ thod to be the only proper one, for the
 “ Advantage of *their* Cause, which had been
 “ the Enemy and Destroyer of it; *then*, it
 “ was the *Authority* of *Christians*, which, by
 “ Degrees, not only laid waste the Honour
 “ of *Christianity*, but well nigh extinguisht
 “ it from amongst Men. It was *Authority*,
 “ which brought in all that merciless Heap of
 “ useless and burthensome Fopperies; Prayers
 “ in an unknown Tongue; Prayers to Mul-
 “ titudes of Beings; and the whole Load of
 “ *Absurdities* and Depravations of true Reli-
 “ gion, under which the Christian People
 “ were in Captivity, till they became gross
 “ and weighty enough at last to break the
 “ Props that supported them. It was *Autho-*
 “ *rity*, which would have prevented all
 “ *Reformation*, where it is; and which has
 “ put a Barrier against it, wherever it is not.
 “ It was *human Authority* in *Religion*, which
 “ alone set up itself against the Beginnings of
 “ this *Church* of *England* itself; and which
 “ alone now contests with it the *Foundation*,
 “ upon which it stands. This *Authority* was
 “ at

“ at first exercis'd in *little* by *those*, who
 “ were so far from pretending to such *Enor-*
 “ *mities*, as it afterwards arriv'd at, that they
 “ would have detested and abhor'd the
 “ Thought of them. And so it will be for
 “ ever, and every where. The calling in
 “ the Assistance of *mere Authority*, even a-
 “ gainst *Errors*, or Trifles, in religious Mat-
 “ ters, at first, will by insensible Degrees come
 “ to the very same Issue, that it has been hi-
 “ therto seen to end in. And how, indeed,
 “ can it be expected, that the *same Thing*,
 “ which has in all Ages, and in all Countries,
 “ been hurtful to *Truth* and *true Religion*,
 “ among Men, should in any Age, or in any
 “ Country, become a Friend and Guardian
 “ of them; unless it can be shewn that the
 “ *Nature* of *mere Authority*, or the *Nature*
 “ of *Man*, or, *both*, are entirely alter'd from
 “ what they have hitherto been? For it is not
 “ in *Religion*, as it is in the *civil Concerns* of
 “ *human Life*. The *End* of *human Society* is
 “ answer'd by *outward Behaviour*, and *Actions*;
 “ which therefore ought to be restrain'd and
 “ and govern'd by *civil Authority*. But the
 “ *End* of *Religion*, and of the *Christian*
 “ *Reli-*

“ *Religion*, in particular, is *destroy'd*, just in
“ Proportion to the *Influence* of *great Names*;
“ and to the Effect of *worldly Motives*, and
“ *mere Authority* of Men, separated from the
“ *Arguments of Reason*, and the *Motives* and
“ *Maxims* of the *Gospel* itself.





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that Book; who very lately would have thought such Curiosity to be an evil Inclination and Temptation of the Devil; who never enquired after any Books written by our Episcopal Divines, but those of Dr. JOHN EDWARDS of *Cambridge*; and who used to detest *Anti-Trinitarian* more than *Popish Authors*, as introducing not only equally dangerous Errors in Doctrine, but the Use of *Reason* and *private Judgment*, which utterly subvert all *Church Authority*, the sole Foundation of *Unity* and *Uniformity* in Matters of Religion.

But, it seems, *Curiosity*, the Effect of Liberty, Sense, and Learning, begins to reach even the Divines of *Scotland*; who, of all Protestant Divines, are most tenacious of their *Orthodoxy*; and who are no less charm'd with the *pure Doctrine* and *holy Discipline* received from their Ancestors of the Reformation, than we are with *the Beauty of Holiness* in our *Common-Prayer Book*, which was first compos'd one hundred and seventy four Years ago by the (a) *Aid of the Holy Ghost*, and has, since that Time, been (b) *five times reform'd*! and consequently, *Theology* (than which nothing is more naturally changeable, and which neither Art nor Power, nor Discipline, could ever long fix or ascertain among Heathens, Jews, Christians, or Mahometans) may soon receive a new Form in the *Kirk*, as it daily does in all other Churches

(a) *Act for establishing the Liturgy in the 2d of Edward the Sixth, 1548.*

(b) *Nichols's Preface to Commentary on the Common-Prayer.*

You desire also some Account of Mr. WHISTON himself, and would know what Sort of a Man, or Monster, he is, of whom you hear so much, when you meet your Brethren in *Presbyteries* and *Synods*; who, upon mere Reports, represent him under the various Characters, of Ignorant and Learned, Rich and Poor, Serious and Mad, Heretick and Atheist, Churchman and Papist, Arian and Socinian, and almost every Thing but *Calvinist*, *Presbyterian*, and *Athanasian*.

To gratify, therefore, your Curiosity in the best Manner I am able, I send you Mr. WHISTON's Book itself; together with *some Considerations* on the subject Matter of it, and *some Remarks* on his *Scheme*, *Project*, or *Theory*; which I close with an Account of the Gentleman himself.






P A R T I.

OF THE GROUNDS AND REASONS
OF CHRISTIANITY.

I.

*That Christianity is founded on Judaism, or
the New Testament on the Old.*

HRISTIANITY is founded on Judaism, and the New Testament on the Old; and JESUS is the Person said in the New Testament to be promised in the Old, under the Character of the MESSIAS of the Jews, who, as such only, claims the Obedience and Submission of the World. Accordingly, it is the Design of the Authors of the *New*, to prove all the Parts of Christianity from the Old Testament, which is said to contain (c) *the Words of Eternal Life*; and to represent JESUS and his Apostles, as (d) *fulfilling*, by their Mission, Doctrines, and Works, the Predictions of the *Prophets*, the historical Parts of the Old Testament, and the *Jewish Law*; which last is expressly said to (e) *prophecy* of, or tipify, Christianity.

(c) John 5. 39.

(d) Matt. 5. 17.

(e) Ib. 11. 13.

II.

That the Apostles ground and prove Christianity from the Old Testament.

ST. MATTHEW proves several Parts of Christianity from the Old Testament; either by shewing them to be Things foretold therein as to come to pass under the Gospel-Dispensation, or to be agreeable to, or founded on, the Notions of the Old Testament.

Thus he proves (*f*) MARY's being *with Child by the Holy Ghost*, and the *Angel's* telling her she *shall bring forth a Son, and shall call his Name JESUS*, and the other Circumstances attending his miraculous Birth; JESUS's (*g*) Birth at *Bethlem*; his (*h*) Flight into *Egypt*; the (*i*) Slaughter of the Infants; (*k*) JESUS's dwelling at *Nazareth*; the (*l*) Preaching of *JOHN the Baptist*; JESUS's (*m*) leaving *Nazareth* and dwelling at *Capernaum*, in the Borders of *Zabulon* and *Naphtali*; his (*n*) casting out *Devils*, and *healing the Sick*; his (*o*) eating with *Publicans* and *Sinners*; his (*p*) charging those he heal'd, *that they should not make him known*; his (*q*) *speaking in Parables*, that the Jews might not *understand him*; his (*r*) sending his Disciples to fetch an *Ass and a Colt*; the (*s*) *Childrens crying in the Temple*;

(*f*) Matt. 1. 18, 23. (*g*) Ib. 2. 5, 6. (*h*) v. 15.
 (*i*) v. 17, 18. (*k*) v. 23. (*l*) Ib. 3. (*m*) Ib. 4. 13.
 (*n*) Ib. 8. 16, 17. (*o*) Ib. 9, 11—13. (*p*) Ib. 12.
 16—21. (*q*) Ib. 13. 13. (*r*) Ib. 21. 2—7.
 (*s*) v. 15, 16.

the (*t*) Lawfulness of taking *Corn* in the Fields, when *an hungred*, on the *Sabbath-Day*; the (*u*) *Resurrection of the Dead*; (*w*) *JESUS's* being betray'd by *JUDAS*, and his Apprehension; and (*x*) *JUDAS's* returning back the *thirty Pieces*, (the Reward he had for betraying *JESUS*) and the Priest's *buying the Potter's Field* with them, and his *hanging* himself.

JESUS himself is represented as proving the Truth of Christianity thus. He, (*y*) joining himself, after his Resurrection, to *two of his Disciples*, who *knew him not*; and finding out their Mistakes about his Person, whom they *now* took not to be the *MESSIAS*, because he had been *condemn'd to Death*, and *crucify'd*; and observing their Disbelief of his Resurrection, which had been reported to them by *certain Women* of their Acquaintance, upon the Credit of *Angels*; (*z*) *said unto them, O Fools, and slow of Heart, to believe all that the Prophets have spoken! Ought not CHRIST to have suffer'd these Things, and to enter into his Glory? And beginning at MOSES, and all the Prophets, he expounded unto them, in all the Scriptures, the Things concerning himself.*

FABRICIUS says, *Hic (a) sermo ejus a multis non immerito anxie desideratus, & a LUCA fortasse auditus, nusquam extat.*

(*t*) *Matt. c. 12.* (*u*) *Ib. 22. 31, 32.* (*w*) *Ib. 26. 54, 56.*
 (*x*) *Ib. 27. 5—10.* (*y*) *Luke 24. 15—22.*
 (*z*) *v. 25—27.* (*a*) *Fabricii Codex Apocryphus, Nov. Test. p. 322.*

But our Learned (aa) Mede has endeavour'd to supply this Loss, by pointing out those very Scriptures, which our Saviour expounded to his Disciples.

Again, he discoursed to all his Disciples, putting them in Mind, that, before his Death, he told them, that (b) all Things must be fulfill'd, which were written in the Law of MOSES, and in the Prophets, and in the Psalms concerning him; adding, thus it is written, and thus it behoveth CHRIST to suffer, and to rise from the Dead the third Day; and that Repentance and Remission of Sins should be preach'd in his Name among all Nations, beginning at Jerusalem.

When the People of several Nations were (c) amazed at the Apostles speaking in their several Tongues; and when many mock'd the Apostles, saying, they were full of new Wine; St. PETER makes a Speech in publick, wherein, after saying, they were not drunken, because it was but the third Hour of the Day, he endeavours to shew them that This was spoken of by the Prophet JOEL; and he concludes with proving the Resurrection of JESUS from the Psalms.

St. PETER and St. JOHN tell the People assembled at the Temple, that (d) God had shew'd, by the Mouth of all his Prophets, that CHRIST should suffer; and also that JESUS should come again.

(aa) Mede's 13th Disc.
(c) Acts 2. 12—16.

(b) Luke 24. 44, 46, 47.
(d) Ib. 3. 18, 20—24.

St. PETER, to justify his Preaching to the Gentiles, concludes his Discourse with saying, *(e)* *To JESUS give all the Prophets Witness, that thro' his Name, whosoever (That is, Jew or Gentile) believeth in him shall receive Remission of Sins.*

St. PAUL also endeavours to prove to the Jews, in the Synagogue of *Antioch*, *(f)* that the History of JESUS was contain'd in the Old Testament, and that he and BARNABAS were *commanded*, in the Old Testament, to preach *the Gospel to the Gentiles.*

On Occasion of a *(g)* Dispute among the Christians, whether the Gentile Converts were to be *circumcised after the Law of MOSES*, and to observe the other Parts of the Jewish Law; a Council of *Apostles and Elders* was held at *Jerusalem*, wherein, after *much disputing*, and Speeches made by PETER, BARNABAS, and PAUL, JAMES concludes the Point from the Old Testament, (citing AMOS and MOSES;) from whence, in all Probability, all their Arguments were taken; the Things in Debate being such as had long before been Matters of Controversy among the Jews in relation to their *Profelytes of the Gate*; some Jews being so narrow as to think Circumcision and a strict Observance of all the Laws of MOSES necessary in all, who pretended to be *Profelytes* to them; and others requiring a Conformity from *Profelytes* in such Matters only as should keep them at a Distance from all idolatrous Practices.

(e) Acts 10 43.

(f) Ib. 13.

(g) Ib. 15.

And

And JAMES, suitably to the latter more gentle Determination and common Practice of the Jews in relation to their *Profelytes of the Gate*, infers, that the Gentile Converts to Christianity, were to be bound by no other Laws of MOSES but those, which required the *Abstinence from Pollution of Idols, and from Fornication, and from Things strangled, and from Blood*; the Practice of those Things having too great a Connection with Heathen Idolatry, and rendering Men too impure for Society with *Christians*, who were now the Real and True Jews. Upon which the Assembly came to a Determination to that Effect, and order'd *Letters* to be written to notify the same to all concern'd.

The *Bereans* are highly extoll'd for (*b*) *searching the Scriptures*, That is, the Old Testament, *daily*, in order to find out, whether *the Things* preach'd to them by the Apostles *were so* or no; who, if they had not proved those *Things*, That is, Christianity from the Old Testament, ought to have been rejected by the *Bereans*, as Teachers of false Doctrine.

St. PAUL, when accused before AGRIPPA by the Jews, said, (*i*) *I stand and am judged for the Hope of the Promise made of God unto our Fathers*; That is, for teaching Christianity or the true Doctrine of the Old Testament; and to this Accusation he pleads Guilty, by declaring in the fullest Manner, that he taught

(*b*) Acts 17. 11.
19, &c. and 23, 29.

(*i*) Ib. 26. 6. See Ib. 25.

Nothing but the Doctrine of the Old Testament. (k) *Having, therefore, says he, obtain'd help of God, I continue unto this Day, witnessing both to small and great, saying none other Things than those, which the Prophets and MOSES did say should come; that CHRIST should suffer, and that he should be the first, who should rise from the Dead, and should shew Light unto the People and to the Gentiles.*

St. PAUL says, (l) *JESUS rose again the third Day, according to the Scriptures; That is, according to the Old Testament; and he is supposed to ground This on the History of the Prophet JONAS, who was three Days in a Whale's Belly, and then came out.*

But most divine is St. PAUL's Argument in his *Epistle to the Galatians*, to prove Christianity to the Jews from the Old Testament. (m) *Tell me, says he, ye that desire to be under the LAW, do not ye hear the Law? For it is written, that ABRAHAM had two Sons; the one by a Bond-maid, the other by a Free-woman. But he, who was of the Bond-woman, was born after the Flesh; but he, who was of the Free-woman, was by Promise. Which Things are an ALLEGORY; for these are the two Covenants; the one from the Mount Sinai, which gendereth to Bondage, which is Agar. But this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem that now is, and is in Bondage with her Children. But Jerusalem, which is above, is free, which is the Mother of us all. For it is*

(k) Acts 26. 22, 23.

(l) 1 Cor. 15. 4.

(m) Gal. 4. 21—
written,

written, (n) Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more Children than she which hath an Husband. Now we, Brethren, as ISAAC was, are the Children of the Promise. But as then he that was Born after the Flesh persecuted him that was Born after the Spirit, even so it is now. Nevertheless, what says the Scripture? (o) Cast out the Bond-woman and her Son, for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman. So then, Brethren, we are not Children of the Bond-woman, but of the Free. Stand fast, therefore, in the Liberty, wherewith CHRIST hath made us free, and be not intangled again with the Yoke of Bondage.

In fine, St. PAUL, throughout his *Epistles*, reasons in the same divine Manner from the Old Testament, which, according to him, (p) *was able to make Men wise unto Salvation; asserting himself, and others, to be (q) Ministers of the New Testament, as being Ministers not of the Letter, but of the Spirit, of the Law, That is, of the Old Testament spiritually understood; and endeavouring to prove, especially in his (r) Epistle to the Hebrews, that Christianity was contain'd in the Old Testament, and was imply'd in the Jewish History and Law, both which he makes Types and Shadows of Christianity.*

(n) Isa. 54. 1. (o) Gen. 21. 10, 12. (p) 2 Tim. 3. 15.
 (q) 2 Cor. 3. 6, 14. (r) Heb. 8. 5. 10. 1.
 See also Col. 2. 16, 17.

The grand and fundamental Article of Christianity was, that JESUS of Nazareth *was the MESSIAS of the Jews, predicted in the Old Testament.* And how could That appear, and be proved, but from the Old Testament?

In a Word, the Books of the Old Testament were the sole *Canonical Scriptures*, and the sole *Scriptures* during the Life of JESUS, and for near thirty Years after his Death, (tho' Christianity had by that time made a (s) mighty Progress;) and from them did the most primitive Fathers, BARNABAS, POLICARP, CLEMENS ROMANUS, IGNATIUS, and JUSTIN MARTYR, as well as the Apostles and Authors of the Books of the New Testament, declare and endeavour to prove Christianity to the World; with all whom the Church of *England* concurs in Sentiment, when she says, that (ss) *in the Old Testament everlasting Life is offer'd to mankind by CHRIST.*

III.

That the Old Testament is the Canon of Christians.

INDEED, to speak properly, the Old Testament is yet the *sole true Canon of Scripture* (meaning thereby a *Canon* establish'd by those, who had a divine Authority to establish a *Canon*, and in Virtue thereof did esta-

(s) Massueti Annot. in Iræneum, p. 43, &c.

(ss) *Article the 7th.*

blish a *Canon*) as it was in the Beginning of Christianity. For the Books of the New Testament are all *occasional* Books, as Mr. WHISTON (*t*) has clearly shown, and not a *Digest* or *System of Laws* for the (*u*) governing the Church; and I add, were not join'd together in one Body or Collection, nor declared by any human Authority to be all *Canonical*, till the seventh Century, when the Controversy about the last Book of Canonical Scriptures, so call'd, (*w*) seems to have been brought to an End, as says the Reverend Mr. JOHN RICHARDSON, our most learned Defender of the *Canon of the New Testament*. They are Christian Books, and contain Proofs of Christianity from the Old Testament; but contain Christianity itself no otherwise, than as explaining, illustrating, and confirming the Christianity taught in the Old Testament. They all seem, what (*x*) GROTIUS expressly says of the Books of LUKE, *piously and faithfully written, and upon Subjects of great Concern to Salvation, and therefore made CANONICAL* by the Church. Which was plainly an accidental Event, and did befall those Books (*y*) gradually, and after long Disputes about their Authority, and might have befall other pious Books, which tho' deem'd

(*t*) Whiston's *Essay on the Apostol. Constitutions*, p. 159—164.

(*u*) See Hare's *Sermon of Church Authority*, p. 44.

(*w*) Richardson's *Canon of the New Testament vindicated against Toland*, p. 17.

(*x*) Grotii—*Votum pro Pace, &c.* Oper. Theologic. Tom. 3. p. 672, 673.

(*y*) Nye's *Defence of the Canon of the New Testam.* p. 122. Floyer's *Pref. to the Prophecies of Eldras*, p. 3.

Scripture, and declared (z) *Canonical* by the Ancients, have been since rejected, as spurious and Apocryphal.

It is also to be observed, that our Saviour, who assures us that he came to (a) *fulfil the Law and the Prophets*, and not to *destroy* the Religion of the Jews, (many of whom were, long before the Coming of CHRIST, deem'd (b) *real Christians*, and equally to believe the *Gospel* or Christianity, with those, who were converted by the Apostles) left nothing in Writing to establish his *new Law*, if it may be so call'd, which was not properly a *new Law*, but Judaism (c) explain'd, and set in a due Light. In a Word, Jews and Christians had one and the same *Canon of Scripture*; nor would there have been any Difference between them, or any Separation of the latter from the former, with whom they continued many Years in Communion after the Death of JESUS, if the Jews had understood the spiritual Sense of their own Books, as declared and explain'd to them by the Apostles, who (d) *said none other Things* to any, *than those which the Prophets and MOSES did say*.

In fine, JESUS and his Apostles do frequently and emphatically style the Books of the Old Testament the *Scriptures*, and refer Men to them as their *Rule and Canon*. And St. PAUL

(z) *Last Apostolick Canon.*

(a) Matt. 5, 17. *Simon, Supplement aux Ceremonies des Juifs*, p. 28, 29.

(b) Gal. 3. 8. Heb. 11. See Barlow's *Remains*, p. 577—593.

(c) See Selden de *Synedriis*, l. 1. c. 8. p. 225.

(d) Acts 26. 22.

says, (e) *After the [Christian] Way, which ye call Heresy, so worship I the God of my Fathers, believing all Things that are written in the Law and the Prophets.* But no new Books are declared by them to have that Character; nor was there (f) *any new Canon of Scripture, or any Collection of Books of Scripture made, whether of Gospels or Epistles, during the Lives of the Apostles;* as is confess'd by the Knowing in Antiquity, and particularly by our learned GRABE and MILL, who, latest of all Authors, have search'd, and That with great diligence, into these Matters. And if JESUS and his Apostles have declared no Books to be *Canonical*, I would ask, who did, or could afterwards declare, or make any Books *Canonical*? If it had been deem'd proper, and suited to the State of Christianity, to have given or declared a *new Canon* or *Digest of Laws*, it should seem most proper to have been done by JESUS, or his Apostles, and not left to any after them to do; but especially not left to be settled long after their Times by weak, fallible, factious, and interested Men, who were disputing with one another about the Genuineness of all Books bearing the Names of the Apostles, and contending with one another about the Authority of very different Books.

I have given these short Hints concerning the *true Canon of Scripture* of Christians, not only as they relate to my Argument, but as *Conside-*

(e) Acts 24. 14.

P. 320. *Milii Proleg. ad Nov. Testam.* p. 23.

(f) *Grabe Spicil. Sec. 1.*

rations, which put an End to all the Controversies of Christians about the *Canon of Scripture*, and which may also serve to set Mr. WHISTON right; who (g) adds, to the present Books of the New Testament, the two *Epistles of CLEMENT to the Corinthians*; (both which, after having been wholly lost for several hundred Years, were but lately recover'd, and That but imperfectly, especially the second); the *Doctrine of the Apostles*, (a Book lost, which Mr. W. (b) imagined he had found); the *Epistle of BARNABAS*; the *Pastor of HERMAS*; the (i) *second Book of Apocryphal EsDRAS*; the *Epistle of POLICARP*; and the *larger Epistles of IGNATIUS*; and who seeing plainly, that the Books of the New Testament are *no System of Laws for the governing the Church*, nor 'design'd for that Purpose; and being persuaded that Christians ought to have such a System, sets up that manifestly forged modern Book of the *Apostolick Constitutions*, as containing that System, tho' (k) doubtful as to the Antiquity of some of its Parts, *interpolated* in others, and *first publish'd in the Middle of the fourth Century*. Which Book has, indeed, the *Form of a Law*, and pretends itself to be the *Work of all the Apostles assembled together at Jerusalem*; tho' (l) *inconsistent*

(g) Whiston's *Essay on the Apostol. Constit.* p. 33, 34, 67, 68, 71.

(b) *Ib.* *Advertisement before Primitive Christianity.*

(i) See Floyer's *Preface to Prophecies of Esdras*, p. 3.

(k) Whiston's *Essay on Apost. Const.* p. 233—236. 122, 673, &c. 150.

(l) Smalbroke's *pretended Authority of the Apostol. Constitut. confuted.*

in many Instances with the Books of the New Testament, and That by the Confession of Mr. WHISTON (*m*) himself, who says that such Inconsistency is a *plain Character, peculiar to the original and genuine Records of Christianity, and at least equally true of the four Gospels, and the rest of our present canonical Books, compared with one another; and that the Constitutions are the most authentick and exact of the two, and that the present Copies of the Gospels are rather to be corrected by them than the contrary.*

I will finish this Article with observing, that tho' Mr. WHISTON calls the Books of the New Testament *Scriptures* and *Canonical Scriptures*, according to the common Language of Christians; yet it is apparent, that he cannot think them *divinely inspired* Books, or of that Authority, which other Christians do. For he not only thinks them to have been (*n*) alter'd and changed, and to be contradictory to one another; but that the Authors themselves may be (*o*) mistaken; and he corrects a *Disorder* of LUKE's making; wherein he acts like the famous JURIEU, who (*p*) *puts in Order*, as he says, *those Things, which the Holy*

(*m*) Whiston's *St. Clement, and St. Irenæus's Vind. of the Apost. Const.* p. 5. See also *Proceedings in Convoc.* p. 103.

(*n*) Whiston's *Proceedings in Conv.* p. 87, 99. *Id. Pref. to Letter to Earl of Nott.* p. 35, 36. *Id. Chron. and Harmony,* p. 100. *Id. St. Clement and St. Irenæus's Vind. &c.* p. 5. *Id. Proceed. in Conv.* p. 103. *Id. Essay towards restor. &c.* p. 119. and *Essay on Revelations,* p. 129, 135.

(*o*) *Id. Chron. and Harm.* p. 100.

(*p*) Jurieu *Accompl. des Prophet.* Vol. 2. p. 211.

Ghost had placed in Disorder. Nor does Mr. WHISTON herein much differ from many other great Divines; who seem to pay little Deference to the Books of the New Testament, whose Text they are perpetually mending in their Sermons, Commentaries, and Writings, to serve Purposes; who pretend (*pp*) *we should have more of the true Text by being less tenacious of the printed one*, and in Consequence thereof presume to correct, by critical (*q*) *Emendations*, several capital Places in the *sacred Writers*; and who, by requiring Men's Assent to, and urging the Belief of, traditional Explications of Scripture, and of Catechisms, Creeds, Confessions of Faith, and such like Compositions, which Men, under Penalties every where, are obliged to believe the Scripture supports, do virtually set aside the Authority of the Scripture, and place those Compositions in its stead.

IV.

That it is a common and necessary Method for new Revelations to be built and grounded on precedent Revelations.

THIS Method of introducing Christianity into the World by building and grounding it on the Old Testament, is agreeable to

(*pp*) Hare's *Clergyman's Thanks to Phil. Lipsiensis*, &c. p. 37.

(*q*) Id. *Scripture Vindicated*, &c. p. 150.

the (r) common Method of introducing *new Revelations* (whether real or pretended) or any *Changes* in Religion, and also to the *Nature of Things*. For if we consider the various *Revelations*, and *Changes* in Religion, whereof we have any tolerable History, in their Beginning, we shall find them for the most Part to be grafted on some old Stock, or founded on some preceding *Revelations*, which they were either to supply or fulfil, or retrieve from corrupt Glosses, Innovations, and Traditions, with which by Time they were encumber'd; and This, which may seem Matter of Surprise to those, who do not reflect on the changeable State of all Things, has happen'd; tho' the old *Revelations*, far from intending any Change, Engraftment, or new Dispensation, did for the most Part declare they were to last *for ever*, and did forbid all Alterations and Innovations, they being the *last Dispositions* intended.

This we see by Experience to be the Case of all the *Seets*, which alike and according to the natural Course of Things, rise up in the several great and domineering Religions of the World. Nor is it less true of the domineering Religions themselves; some of which we know to have been originally but such *Seets* themselves.

Thus the Mission of MOSES to the *Israelites* supposed a (s) former Revelation of God

(r) Stanhope's *Charren of Wisdom*, l. 2. c. 5. p. 103, &c.

(s) Exod. 3.

(who from the Beginning seems to have been constantly giving a Succession of Dispensations and Revelations) to their Ancestors; and (*t*) many of the religious Precepts of MOSES were borrow'd, or had an Agreement with the religious Rites of the Heathens, with whom the *Israelites* had Correspondence, and particularly with the religious Rites of the *Egyptians*, (who upon that Account seem (*u*) confounded with the *Israelites* by some Pagans, as both their religious Rites were equally and at the same Time (*w*) prohibited by others;) to whose religious Rites the *Israelites* seem to have been (*x*) *Conformists* during their Abode in *Egypt*; not excepting (*y*) JOSEPH himself, who by his Post in the Administration of the Government, his Match with the Prince or *Priest* of On's Daughter, made up by PHAROAH himself, his Manner of *Swearing*, his *Eating* with the *Egyptians*, his Practice of Heathen *Divination*, and, above all, by his political Conduct, seems to have been a most true Member of, and Convert to the establish'd Church of *Egypt*.

The Mission of ZOROASTER to the *Persians*, supposed the *Religion* of the Magians; which (*z*) had been for many Ages past, the

(*t*) Simon. Hist. Crit. du Vieux Test. p. 50. Spencer de Legibus, &c. Stanhope's Dissert. in Charron of Wisdom, Vol. 2. p. 93, 97. Marsham Canon Chronicus, &c. p. 181.

(*u*) Strabo. l. 16. & 17.

Sueton. in Tiber.

Acts 7. 43.

15, 32. Ib. 44. 5.

Vol. 1. p. 214. Pocock, Spec. Hist. Arab. p. 147—149.

(*w*) Taciti Annales. l. 2.

(*x*) Jos. 24. 14. Amos 5. 26.

(*y*) Gen. 41. 40, 45. Ib. 42.

(*z*) Prideaux's Connell.

antient national Religion of the Medes as well as Persians.

The Mission of MAHOMET supposed *Christianity*, as That did *Judaism*.

And the (a) *Siamese* and (b) *Brachmans* both pretend, that they have had a *Succession of incarnate Deities* among them, who, at due Distances of Time, have brought new Revelations from Heaven, each succeeding one depending on the former; and that Religion is to be carry'd on in that Way for ever; which is agreeable to the Practice, tho' not to the Notions of others.

And if we consider the *Nature of Things*, we shall find, that it must be (c) difficult, if not impossible, to introduce among Men (who in all civilized Countries are bred up in the Belief of some reveal'd Religion) a reveal'd Religion wholly new, or such as has no Reference to a preceding One; for That would be to combat all Men in too many Respects, and not to proceed on a sufficient Number of Principles necessary to be assented to by those, on whom the first Impressions of a new Religion are proposed to be made.

Perfect Novelty (d) is a great and just Exception to a religious Institution; whereof religious Sects of all Kinds have been so sensible, that they have ever endeavour'd to give

(a) *Gervaise*, Hist. de Siam. 3d. pt. c. 1. *Tachard*, Voyage de Siam. Vol. 1. p. 396, &c.

(b) *Delon* Des Dieux Orient. p. 10—30. *Philos. Transac.* Ann. 1700, p. 734, &c.

(c) *Charron of Wisdom*, l. 2. c. 5.

(d) *Defensio S. Augustini contra J. Pheriponum*. p. 185, 187.

themselves, in some Manner or other, the greatest Antiquity they well could, and generally the utmost Antiquity. Thus St. LUKE says, that (e) *God spake of the Redeemer by the Mouth of all his Prophets, which have been since the World began.* St. PAUL defends himself and the Christian Religion from the Charge of Novelty, when he says, (f) *after the Way, which ye call Heresy, so worship I the God of my Fathers, believing all Things that are written in the Law and the Prophets;* declaring hereby, that Christianity was so far from being *Heresy*, or a new Opinion, that it was the Doctrine of the Old Testament. And Christian (g) Divines date the *Antiquity* of Christianity from the Time of the *Fall of ADAM*, asserting; that CHRIST was then *promised* in these Words, (h) *the Seed of the Woman shall break the Serpent's Head*, which they say contain (i) *the Gospel in Miniature*; and that, from that Time, Men have been saved by Faith in the said *Promise of CHRIST* to come, who was (b) *the Lamb slain from the Foundation of the World*; CHRIST'S (l) *Death looking backward as well as forwards.*

And an eminent Divine thinks he can with great Probability settle the precise Time, when the Christian Covenant began. He says, (m)

(e) Luke 1. 70.

(f) Acts 24. 14.

(g) Taylor's *Preservat. against Deism.* p. 213, &c. Whiston's *Sermons and Essays.* p. 59—78. Stillingfleet's *Sermons.* fol. 187.

(b) Gen. 3. 15.

(i) Taylor. *Ib.*

(k) Heb.

9. 24, 25, 26. *Ib.* 11. 7, 13.

(l) Tillotson's *Sermons.*

Vol. 5. p. 66, 67.

(m) Lightfoot's *Works.* Vol. 2.

p. 1324.

that

that ADAM was created on the sixth Day at nine in the Morning; that he *fell* about Noon, That *being the Time of eating*; and that CHRIST was *promised about three o' Clock in the Afternoon.*

So that the Truth of Christianity depends, as it ought, on ancient Revelations, which are contain'd in the Old Testament, and more particularly and immediately on the *Revelations* made to the Jews therein.

V.

That the chief Proofs of Christianity from the Old Testament, are urged by the Apostles in the New Testament.

HOW Christianity depends on those *Revelations*, or what *Proofs* are therein to be met withal in Behalf of Christianity, are the Subjects of almost all the numerous Books written by Divines and other Apologists for Christianity; but the Chief and Principal of those *Proofs*, may be justly supposed to be urged in the New Testament by the Authors thereof; who relate the History of the first Preaching of the Gospel, and were themselves, either Apostles of JESUS or Companions of the Apostles.



VI.

That if those Proofs are valid, Christianity is invincibly establish'd on its true Foundation.

THOSE PROOFS have in some Measure been already produced by me. And if they are valid Proofs, then is Christianity strongly and invincibly establish'd on its true Foundations. It is establish'd on its true Foundations; because J E S U S and his *Apostles* grounded Christianity on those *Proofs*; and it is strongly and invincibly establish'd on those Foundations; because a *Proof* drawn from an *inspired Book*, is perfectly conclusive; and *Prophecies*, delivered in an inspired Book, are, when fulfill'd, such as may be justly deem'd (*n*) *sure* and *demonstrative* Proofs; and which (*o*) P E T E R *prefers* as an Argument to the miraculous Attestation, whereof he himself and two other Apostles were Witnesses, given by God himself to the Mission of J E S U S C H R I S T. His Argument seems as follows. "Laying this Foundation, that Prophecy proceeds from the Holy Ghost, it is a stronger Argument, than a Miracle, which depends upon external Evidence and Testimony."

Besides, according to our (*p*) Saviour, M O S E S and the *Prophets* are, not only without farther

(*n*) Origen contr. Cels. p. 34.

See Whitby in locum. Whiston's Lect. p. 4.

(*o*) 2 Pet. i. 19.

(*p*) Luke 16. 31. Matt. 24. 23, 44. Mark 13, 21, 22.

Miracles,

Miracles, but tho' Miracles should be wrought in Opposition to them, a sufficient Foundation of Faith.

In Building thus on *Prophecy* as a Principle; JESUS and his *Apostles* had the Concurrence of all Sects of Religion among the *Pagans*; who (*q*) universally built their Religions on *Divination*; and also made a great Part of their Religion to lye in the Practice of that *Art*. They learnt that *Art* in *Schools*, or under Discipline, as the Jews did (*r*) *Prophecying* in the *Schools* and *Colleges of the Prophets*; where the learned DODWEL says, *the Candidates for Prophecy* were taught the *Rules of Divination practised* by the *Pagans*, who were skill'd therein, and in Possession of the *Art* long before them. Besides, this miraculous Gift of Prophecy, among the Jews, was not occasional, but a common Matter of Fact, and a standing Proof of the divine Authority of Judaism. For, suitably to the Words of MOSES, (*s*) *A Prophet will the Lord God raise up unto thee like unto me; to him shall ye hearken*; (which imply an (*t*) Establishment of an Order and Succession of Prophets in Analogy to the Heathen Diviners) there were great (*u*) Numbers of Prophets among them; who not only in the most important Affairs of Government, but in the Discovery

(*q*) Cicero de Divinatione. (r) Bull's Sermons, p. 419. Wheatley's *Schools of the Prophets*. Dodwel's *Letters of Advice*, &c. p. 214, &c. (*s*) Deut. 18. 15, 18.
 (*t*) Dodwel, *Ib.* *Stillington's Orig. sacræ*. l. 2. c. 4. n. 1.
 (*u*) *Ib.* n. 2. Burnet. *Archæol.* p. 43, 44.

of (*w*) *lost Goods*, and in *telling Fortunes*, shew'd their divine Inspiration; and who were paid for it by those, who consulted them, either in *Victuals* or *Money*, or *Presents*. Whereby the meanest Person in *Judæa* had the Opportunity of having this Miracle wrought for him, whenever he had Occasion, which therefore we may easily judge must have been a common indisputed Matter of Fact; for the frequent Wants of the People must have made them often attend the *Prophets*, as the Livelihood the *Prophets* got by it must have caused them to have made constant Use of their divine Faculty.

It may also be justly supposed, that the divine Power of *interpreting Dreams*, (which was a prophetick Science pretended to in all Nations) prevalent among the Jews, gave daily Occasion to Numbers of People to have their *Dreams interpreted*, which were usually thought to signify some Good or Evil that was to befall them, and were commonly interpreted in Relation to Things to come.

Lastly, *Prophecies fulfill'd* seem the most proper of all Arguments to evince the Truth of a Revelation, which is design'd to be universally promulgated to Men. For a Man, for Example, who has the Old Testament put into his Hands, which contains *Prophecies*, and the New Testament, which contains their Completions, and is once satisfy'd, as he may

(*w*) 1 Sam. 9. 6, 20. 1 King. 14. 2, 3. 2. King 8. 8, 10.
1 Sam. 9. 7, 8,

be with the greatest Ease, that the Old Testament existed before the New, may have a compleat, internal, divine Demonstration of the Truth of Christianity, without long and laborious Inquiries. Whereas, Arguments of another Nature, such, for Instance, as relate to the Authority and Genuineness of Books, and the Persons and Characters of Authors and Witnesses, require more Application and Understanding than falls to the Share of the Bulk of Mankind; or else are very precarious in themselves, as we may judge by the Representation of the State of primitive Antiquity given us by our most learned Divines. The pious and learned Bishop Fell says, (x) *Tanta fuit primis sæculis, fingendi licentia, tam prona in credendo facilitas, ut rerum gestarum fides graviter exinde laboraverit; nec orbis tantum terrarum, sed & Dei ecclesia de temporibus suis mythicis merito queratur.* Bishop STILLINGFLEET says, (y) that *Antiquity is most defective, where it is most useful, namely in the Time immediately after the Apostles.* And Dr. HICKES says, (z) that *there were in the Apostles Times as many, and as great Heresies, and Schisms, as perhaps have been since in any Age of the Church.* So that setting aside the before-mention'd internal Proofs from *Prophecy*, (which are apostolical Proofs, and sufficient of themselves) Christianity should seem, by this

(x) Fell, in Præmissa Monit. Confess. suppos. Cypriani.

(y) Stillingfleet's Irenicum. p. 296.

(z) Hickes's Apol. Vind. of the Church of England. p. 124.

Representation of its primitive State, to be destitute of other or external Arguments; and Nothing should seem more false and more remote from the original State of Things, than the Assertion of the Reverend Mr. REEVES, (*a*) *that if Christianity be a Cheat, 'tis a Cheat, [so proved or contrived] that we are bound to embrace and follow.*

VII.

That if those Proofs are invalid, then is Christianity false.

ON the other Side, if the Proofs for Christianity from the Old Testament be not valid; if the Arguments founded on those Books be not conclusive; and the *Prophecies* cited from thence be not fulfill'd; then has Christianity no just Foundation; for the Foundation, on which JESUS and his Apostles built it, is then invalid and false. Nor can *Miracles*, said to be wrought by JESUS and his Apostles, in Behalf of Christianity, avail any Thing in the Case; for *Miracles* can never render a Foundation valid, which is in itself invalid; can never make a false Inference true; can never make a *Prophecy* fulfill'd, which is not fulfill'd; and can never mark out a MESSIAS, or JESUS for the MESSIAS, if both are not mark'd out in the Old Testament.

(a) *Reeves's Apol.* Vol. 2. p. 137.

Besides, *Miracles*, said to be wrought, may be often justly deem'd false Reports, when attributed to Persons, who claim an Authority from the Old Testament, which they impertinently alledge to support their Pretences. God can never be supposed *often* to permit Miracles to be done for the Confirmation of a false or pretended Mission; and if at any Time he does permit Miracles to be wrought in Confirmation of a pretended Mission, we have Directions from the (b) Old Testament not to regard such Miracles; but are to continue firm to the antecedent Revelation confirm'd by Miracles, and contain'd in the Old Testament, notwithstanding any Miracles; which (in the Opinion of some Divines, (c) *as splendid Gifts as they are, are no Demonstrations of the Truth*, but) under the Circumstance of attesting something contrary to an antecedent Revelation, confirm'd by Miracles, are certainly no Proofs of the Truth. No new Revelation, however proved by Miracles, ought ever to be received, unless it confirms, or does not contradict the preceding, standing, true Revelation.

Moreover, (d) *Those among the Jews*, who expected a MESSIAS or *Deliverer*, (for all the Jews did not (dd) in our Saviour's Time, and perhaps none before the Captivity) ever expected a Real or Temporal *Deliverer*.

(b) Deut. 13. 1, 2.
the Church of England. p. 23, 24.
2. c. 5. n. 7.

(c) Hicke's *Apol. Vind. of*
Stillington's Orig. Sacra. 1.

(d) Luke 2. 38.

(dd) Le Clerc sur l'endroit. Ib. *Hist. Eccl.* p. 4.

Such the (*e*) Apostles before the Death of JESUS expected he would be. Such they expected he would be after his Resurrection, when they ask'd him, whether (*f*) *at this Time* he would *restore again the Kingdom of Israel*; in which Notion he seems to leave them, by not setting them right as to the *Restoration of the Kingdom of Israel*; but taking their Notion for granted, he only answers as to the *Time*, by telling them, that it was not *for them* to know *the Time*, when he would restore the Kingdom of *Israel*; and all the primitive Christians were, for a considerable Time after the Ascension of JESUS, in the vulgar Error of expecting him to come in the Clouds and reign personally and triumphantly upon Earth in *a Kingdom that was at hand*. The Jews expected a MESSIAS, who was to change their miserable Condition into a happy one, and to govern them by their own Law, without the least Imagination of a mere (*g*) spiritual Deliverance or any Alteration of their divine Law, (which they thought was (*h*) *to be eternal*) in Vertue of a new legislative Power conferr'd on him by God. Pursuant to which they thought the Person and Doctrines of JESUS to be so far from being held forth in the Old Testament, that they (*i*) *knew not whence he was*, and look'd on him to be in many Respects different from the CHRIST

(*e*) Luke 24. 21.
Tillotson's Sermons. Vol. 10. p. 226.

(*f*) Acts 1. 6. See

(*g*) Scripta Judæi apud Limborchii Amic. Collat. p. 76, 115.

(*h*) Whitby's Note on Gal. 4. 21.

(*i*) John 9. 29.

they

they expected from *thence*; and thought (*k*) *no greater Contradiction could be form'd, Nothing in Nature or Terms more irreconcilable, than affirming the same Person to be CHRIST* (That is, a triumphant Prince) *and to be crucify'd.* Wherefore the numerous and wonderful Miracles wrought by JESUS, tho' equal (*l*) to what the Jews expected from their MESSIAH, were no Proofs to them, that he was the MESSIAS. They were not in the least disposed to take him for the MESSIAS on (*m*) Account of them; but on the contrary they procured him to be crucify'd for pretending to be the MESSIAS, (*n*) *not knowing the Lord of Glory, from his Miracles.*

Nor had his Miracles any Effect on his own (*o*) *Brethren, and Kindred, and Family,* who seem to have been more incredulous in him, than other Jews. Nor had they the Effect, which naturally they should seem fitted to produce, among his immediate Followers, and Disciples; some of whom did not (*p*) *believe in him,* but *deserted* him, and particularly had no *Faith* in him, when he spake of his *Sufferings*; and thought he could (*q*) not be the MESSIAS, when they saw him suffer; notwithstanding his Miracles and frequent Declarations to them, that he was the MESSIAS. And the Jews were so rooted in their Notion

(*k*) Stanhope's *Boyl. Lect. First Sermon for 1700.* p. 7, 8.

(*l*) John 7. 31. (*m*) Luke 2. 34. (*n*) Acts 3. 17.

(*o*) Mark 6. 4. John 7. 5. (*p*) Ib. 6. 64, 66.
Mark 8. 31. (*q*) Luke 24. 21.

of a temporal Deliverer, even after the Resurrection and Ascension of JESUS, and the Progress of Christianity grounded on the Belief of JESUS to be the MESSIAS, that they have in all Times of Distress, and particularly in the (r) Apostolical Times in great Numbers follow'd *Impostors*, who have set up for the MESSIAH with Force and Arms, as the Way to *restore the Kingdom of Israel*. So that the Jews, who mistook, in this most important Matter, and after the most egregious Manner, the Meaning of their own Books, might, 'till they were set right in their Interpretations of the Old Testament, and were convinced from thence, that JESUS was the MESSIAS, as justly reject JESUS asserting his Mission and Doctrine with *Miracles*, as any other Person, who, in Vertue of Miracles, would lead them into *Idolatry*, or into any other real Breach of the *Mosaick Law*. And the Gentiles, who ought regularly to be converted to Judaism, before they could become Christians, and ought to ground their Christianity on the Old Testament, had a Right to the same Satisfaction; and might want it (as (s) CELSUS did) no less than the Jews, whom they might perhaps allow to understand their own Books better than the Apostles, who manifestly put new Interpretations upon them, and those not

(r) *Joseph* Antiq. l. 20. c. 2 & 6. *Ib.* De Bello Jud. l. 3. c. 23. l. 7. c. 30. *Lent* De Pseudo Messis. *Vandale* Dissert. de Origine Idol, &c. p. 227, &c. *Tillotson's Sermons*. Vol. 13. p. 116, 119, 151.

(s) *Origen* contra Celsum. p. 78, 343. agreeable

agreeable to the obvious and literal Meaning of those Books, but contrary to the Sense of the Jewish Nation. And for This both Jews and Gentiles might plead the Example of the Apostles; who, at first, did, like other unbelieving Jews, expect a temporal Prince, and did disbelieve JESUS to be the MESSIAS on Account of his Sufferings, notwithstanding his *Miracles*; who continued in those Thoughts till they came to understand the spiritual Sense of the *Scriptures*, which they received, partly by Conversation with JESUS after his *Death*, and partly by (t) Inspiration; and who might seem to act an inconsistent Part, in interpreting the Scriptures in so many Respects about JESUS as they did, according to the traditional Rules and Explications of the Jews, and yet rejecting their traditional Explication in Respect to the temporal Kingdom of their MESSIAS.

In fine, the *Miracles* wrought by JESUS are, according to the Gospel-scheme, no absolute Proofs of his being the MESSIAS, or of the Truth of Christianity.

Those *Miracles* were prophesy'd of in the Old Testament, like the other Matters of the Gospel; and therefore they are no otherwise to be consider'd as Proofs of those Points, than as fulfilling the Sayings in the Old Testament, like other Gospel-matters and Events, or (as a *Boylean* Lecturer well expresses it) (u) as com-

(t) Acts 26. 22.
1701. *Serm.* 8. p. 19.

(u) Stanhope's *Boyl. Lect.*

prehended in, and exactly consonant to the Prophecies concerning the MESSIAS. In that Sense they are good Proofs, and in that Sense only. For, as I have before observed, if JESUS is not the Person. prophesy'd of as the MESSIAS in the Old Testament, his Miracles will not prove him to be so, nor prove his divine Mission. And in that Sense only JESUS himself urges his Miracles to prove his being the MESSIAS. For when (w) JOHN the Baptist, who had heard in Prison of the Works or Miracles of CHRIST, but yet doubted whether he was the MESSIAS, as perhaps expecting, like other Jews, and like the Apostles themselves, a temporal Prince, and one, who would deliver him from his Prison, sent two of his Disciples to him, to know, whether He was the MESSIAS, or they were to look for another; CHRIST declares himself to be the MESSIAS, by showing, that the (x) Characters of the MESSIAS, as extant in the Prophets, manifestly agreed to him in these Words, (y) Go and shew JOHN again those Things, which you do hear and see. The Blind receive their sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor have the Gospel preach'd unto them. And blessed are they, who shall not be offended in me. Which Characters consist of two Parts, first in

(w) Matt. 11. 2, 3. Vid. Hammondum & Clericum in Locum.

(x) See Hammond, who cites Isaiah, as referr'd to 29. 18, 19; 21. 1; 35. 5, 6.

(y) Matt. 11. 4—6.

doing

doing *Miracles*; and secondly, in appearing in a *low State* and *teaching the Poor* (which last was much mistaken by, and gave great *Offence* to, the Jews; for as to the first, the Jews (z) agreed to it.) Neither of which would, of itself, be sufficient to prove JESUS to be the MESSIAS, without the other; nor both together, but as they are the Characters of the MESSIAS in the Prophets.

VIII.

That those Proofs are Typical or Allegorical Proofs,

OF the *Strength* or *Weakness* of the Proofs for Christianity out of the Old Testament we seem well qualify'd to judge, by having the Old and New Testament in our Hands; the first containing the Proofs of Christianity, and the latter the Application of those Proofs. And we should seem to have nothing more to do, but to compare the Old and New Testament together.

But these *Proofs* taken out of the Old, and urged in the *New Testament*, being, sometimes, either not to be found in the *Old*, or not urged in the *New*, according to the literal and obvious Sense, which they seem to bear in their supposed Places in the *Old*, and therefore not Proofs according to scholastick Rules;

(z) John 7. 31.

almost all Christian (*a*) *Commentators* on the Bible, and *Advocates* for the Christian Religion, both antient and modern, have judged them to be apply'd in a secondary, or typical, or mystical, or allegorical, or enigmatical Sense; That is, in a Sense different from the obvious and literal Sense, which they bear in the Old Testament.

I. Thus for Example, St. MATTHEW, after having given an Account of the Conception of the Virgin MARY, and of the Birth of JESUS, says, (*b*) *All This was done, that it might be fulfill'd, which was spoken by the Prophet, saying, "Behold a Virgin shall be " with Child, and shall bring forth a Son, and " they shall call his Name IMMANUEL."* But the Words, as they stand in ISAIAH, (*c*) from whom they are supposed to be taken, do, in their obvious and literal Sense, relate to a young Woman in the Days of AHAZ, King

(*a*) Origen, Eusebius, Jerom, (*who says directly, to Pamphilius, that the Passages alledged by Paul, out of the Old Testament, aliter in suis locis, aliter in Epistolis Paulinis sonant*) Cyril, Chrysostom, Auflin, among the *Antients*. And, among the *Moderns*, Sextus Senensis in *Bibl. Sanctâ*; Glasius in *Philologiâ Sacrâ*; Grotius in *Vetus & Nov. Test. & sicut at in Isa. 53. 1. in Psal. 22. 1. & in Matt. 1. 22*; Cuneus dans sa *Republique des Hebreux*. l. 3. c. 8. Vol. 1. p. 376; Simon *Hist. Crit. du V. T.* p. 97, 98—*Hist. Crit. du Nov. Test.* c. 21 & 22—*Suppl. aux Ceremonies des Juifs.* p. 7; Jenkins's *Reason. of the Christian Religion*; Nichols *Conference with a Theist.* Vol. 3d. White on *Isaiah*; Dupin *Dissert. Prelim. sur la Bible.* l. 1. c. 10; and *Le Clerc Bib. Choisie.* Vol. 27. p. 388—399. See WHISTON's *Confession of this Matter in Essay, &c.* p. 92.

(*b*) Matt. 1. 22, 23.

(*c*) Isa. 7. 14.

of *Judah*, as will appear by considering the Context.

(*d*) When REZIN, King of *Syria*, and PEKAH, King of *Israel*, were Confederates in Arms together against *Abaz*, King of *Judah*; ISAIAH the Prophet was sent by God first to comfort AH AZ and his Nation, and afterwards to assure them by a *Sign* or Miracle, that his Enemies should in a little time be confounded. But AH AZ refusing a *Sign* at the Prophets Hands, the Prophet said, (*e*) *The Lord shall give you a Sign. Behold a Virgin* (or (*f*) young Woman) *shall conceive and bear a Son, and shall call his Name IMMANUEL. Butter and Honey shall he eat; that he may know to refuse the Evil, and chuse the Good. For before* (*g*) *the Child shall know to refuse the Evil and chuse the Good, the Land shall be forsaken of both her Kings.* And this Sign is accordingly given AH AZ by the Prophet, who (*h*) took two Witnesses, and in their Presence went unto the said Virgin or young Woman, call'd the (*i*) *Prophetess*, who in due Time conceived and bare a Son, who was named (*k*) IMMANUEL; after whose Birth the Projects (*l*) of REZIN and PEKAH were soon confounded, according to the *Prophecy* and *Sign* given by the Prophet.

And the Prophet himself puts it past Dispute, by express Words, as well as by his

(*d*) Isa. 7.

Erasmum in Matt. c. 1. v. 30.

(*b*) Ib. v. 2, 18.

in Matt. 1. 22.

(*e*) v. 14—16.

(*i*) v. 3.

(*l*) Isa. 8. 8, 10.

(*f*) Vide

(*g*) See Isaiah 8. 4.

(*k*) See Grotius

Ib. 7. 14; 8. 4.

whole Narration, that his own Child was the *Sign* mention'd, when he says, (*m*) *Behold I and the Children, whom the Lord hath given me, are for Signs and for Wonders in Israel; from the Lord of Hosts, that dwelleth in Mount Sion.*

This is the plain Drift and Design of the Prophet, literally, obviously, and primarily understood; and thus is he understood by one of the most judicious of Interpreters, the great GROTIUS. Indeed, to understand the Prophet as having the Conception of the Virgin MARY and Birth of her Son JESUS literally and primarily in View, is a very great (*n*) *Absurdity*, and contrary to the very Intent and Design of the *Sign* given by the Prophet. For the *Sign* (*o*) being given by the Prophet to convince AH AZ, that he brought a Message from the Lord to him to assure him that the two Kings should not succeed against him; how could a Virgin's Conception and bearing a Son seven hundred Years afterwards, be a *Sign* to AH AZ, that the Prophet came to him with the said Message from the Lord? And how useless was it to AH AZ, as well as absurd in itself, for the Prophet to say, (*p*) *Before the Child, born seven hundred Years hence, shall distinguish between Good and Evil, the Land shall be forsaken of both her Kings?* which should seem a Banter instead of a Sign. But a Prophecy of the certain

(*m*) Isa. 8. 19.
Pref. p. 20.
v. 15, 16.

(*o*) Isa. 7. 14 & 8. 4.

(*n*) *White* in hunc locum, &
(*p*) Ib. 8.

Birth of a male Child, to be born within a Year or two, seems a proper *Sign*; as being not only what could not with Certainty be foretold, except by a Person inspired by God; but as immediately or soon coming to pass, and consequently evidencing itself to be a *divine Sign*, and answering all the Purposes of a *Sign*. And such a *Sign* is agreeable to the divine Conduct on the like Occasions. God gave (q) GIDEON and (r) HEZECHIAH immediate *Signs* to prove; that he spoke to them; and that the Things promised to them should come to pass. Had he given them remote *Signs*, how could they have known, that the *Signs* themselves would ever have come to pass? And how could those *Signs* evidence any Thing? Those *Signs* would have stood in Need of other *Signs* to manifest, that God would perform them in Time.

This Prophecy therefore not being fulfill'd in JESUS according to the literal, obvious, and primary Sense of the Words, as they stand in ISAIAH; it is supposed, that This, like all the other Prophecies cited by the Apostles, is (s) fulfill'd in a secondary, or typical, or mystical, or allegorical Sense; That is, the said Prophecy, which was then literally fulfill'd by the Birth of the Prophet's Son, was again fulfill'd by the Birth of JESUS, as being an Event of the same Kind, and intended to be signify'd, either by the Prophet, or by

(q) Judg. 6.
Bib. Univ. Tom. 20. p. 54.

(r) 2 King. 20.

(s) *Le Cle* :

God, who directed the Prophet's Speech. I say, *like all other Prophecies cited by the Apostles*, not only upon having myself particularly consider'd all those Prophecies, but upon what I find asserted by an eminent Divine, who says, *(t)* 'Tis possible in the Consideration of single Prophecies to find out some other Person or Event, (besides JESUS and the Matters relating to him) to which these might be adapted without great Violence to the Text. And this supposed Allegory or Obscurity (which indeed reigns in all Prophecies that ever were, whether Pagan, Jewish, Christian, or Mahometan, that have existed before the Events, to which they have been referr'd) is so far from being made Matter of Objection, that the Necessity *(u)* thereof is contended for, in Order to make the Prophecies of the Old Testament reach the End, for which they were design'd. The great Clearness of Prophecies has ever been deem'd a Mark among intelligent People, whether Believers or Unbelievers in Prophecy, that they have been made after the Event; and thus from their great Clearness, as well as from other Topics, almost all Criticks now condemn the present Collection of Sybilline Oracles as forged.

If the Reader desires farther Satisfaction, that the literal, obvious, and primary Sense

(t) Stanhope's Boyl. Lect. Sermon. 7, 1701. p. 27.

(u) Montagu's Acts and Monuments, &c. c. 2. §. 2, &c. Augustin De Doctr. Christian. l. 2. c. 5. Stanhope, Ib. p. 11—32. Jenkins's Reason. of Christ. Vol. 2, p. 159—170.

of this Prophecy relates to ISAIAH's own Son, or not to JESUS, I refer him to (*w*) GROTIUS; to (*x*) HUETIUS (who confirms his Explication with the Authority of EUSEBIUS, BASIL, JEROM, CYRIL, THEODORET, and PROCOPIUS;) (*y*) to CASTALIO; (*z*) to EPISCOPIUS; to (*a*) CURCELLÆUS; to (*b*) HAMMOND; to (*c*) NICHOLS; to (*d*) SIMON; to (*e*) LE CLERC; to (*f*) LAMY; to (*g*) KIDDER; (who, tho' he endeavours in many Pages to prove the Words of ISAIAH applicable to the Birth of JESUS in their literal Sense, yet confesses there *are very considerable Difficulties in the Matter*, and after all is forced to have Recourse to *Type and Allegory*;) to our learned and ingenious Commentator (*h*) WHITE; and even to (*i*) Mr. WHISTON himself, who shews the Words of ISAIAH not to be applicable to JESUS's Birth in their literal Sense, according to the present Text of ISAIAH; which is deem'd by all Christians, but himself, the *true Text* of ISAIAH.

2. Again, St. MATTHEW gives us another Prophecy, which he says was *fulfill'd*. He tells us, that JESUS was carried into *Egypt*,

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- (*w*) Grotius in Matt. & Isaiam. (*x*) Huetii
 Demon. Evang. p. 352—355. Huetiana. p. 206.
 (*y*) Castalionis Biblia. (*z*) Episcopii Instit. l. 3.
 c. 13. §. 14. (*a*) Curcellæi Instit. p. 220.
 (*b*) Hammond's Annotations, &c. (*c*) Nichols's Confer.
 with a Theist. Vol. 3. (*d*) Simon Hist. Crit. du N. Test. c. 21.
 (*e*) Le Clerc Nov. Test. (*f*) Lamy Harmon. p. 36.
 (*g*) Kidder's Dem. of the Messias. Vol. 2. p. 285—315. p.
 292, 309, &c. (*h*) White's Comment. on Isaiam.
 (*i*) Whiston's Essay, &c. p. 229, &c.

from

from whence he return'd after the Death of HEROD, (*k*) *that it might be fulfill'd, which was spoken of the Lord by the Prophet, saying, "Out of Egypt have I call'd my Son."* Which Words being Word for Word in HOSEA, (*l*) and no where else to be found in the Old Testament, are supposed to be taken from thence; where, according to their obvious Sense, they are no Prophecy, but relate to a (*m*) past Action, and That to the calling the Children of *Israel* out of *Egypt*; as, I think, is denied by few. This Passage therefore, or, as it is stiled, *Prophecy of HOSEA* is said by learned Men to be mystically or allegorically apply'd in Order to render MATTHEW's Application of it just; and they say, all other *Methods* of some learned Men to *solve the Difficulties* arising from the Citation of this Prophecy, *have proved unsuccessful*.

3. MATTHEW says, (*n*) *JESUS came and dwelt at Nazareth, that it might be fulfill'd, which was spoken by the Prophets saying, "He shall be call'd a Nazarene."* Which Citation does not *expresly* occur in any Place of the Old Testament, and therefore cannot be literally fulfill'd.

4. JESUS says of JOHN the Baptist, (*o*) *This is the ELIAS that was for to come.* Wherein he is supposed to refer to these

(*k*) Matt. 2. 15. (*l*) Hos. 11. 1. (*m*) See
 Whiston's *Lect.* p. 12. *Ib.* *Essay*, &c. p. 88, &c. Simon Hist.
 Crit. du N. Test. c. 21. p. 260. *Cunæus* Rep. des Heb. Vol. 1.
 p. 376. *Huetii* Dem. Evang. p. 730. (*n*) Matt. 2. 23.
 (*o*) *Ib.* 11. 14.

Words of MALACHI, (*p*) " Behold, I will
 " send you ELIJAH the Prophet before the
 " Coming of the great and terrible Day of
 " the Lord;" which, according to their literal
 Sense, are a Prophecy, that ELIJAH or ELIAS
 was to come in Person, and therefore were
 not *literally* but *mystically* fulfill'd in JOHN
 the Baptist.

5. Again JESUS (*q*) cites this Prophecy of
 ISAIAH, (*r*) " By hearing, ye shall hear
 " and shall not understand;" and he assures
 us, that it was *fulfill'd* in his Time in those,
 to whom he spoke in *Parables*; tho' it is
 manifest, that, according to the literal Sense,
 it relates to the obstinate Jews, who lived in
 the Time of ISAIAH.

In fine, the Prophecies, cited from the Old
 Testament by the Authors of the New, do
 so plainly relate, in their obvious and primary
 Sense, to other Matters than those, which they
 are produced to prove; that to pretend they
 prove, in that Sense, what they are produced
 to prove, is, (*s*) *to give up the Cause* of
 Christianity to *Jews* and other *Enemies* there-
 of; who can so easily shew, in so many un-
 doubted Instances, the Old and New Testa-
 ment to have no Manner of Connection in
 that Respect, but to be in an (*t*) *irreconcila-*
ble State.

(*p*) Mal. 4. 5.

(*q*) Matt. 13. 34, 35.

(*r*) Isa. 6. 9.

(*s*) *Cunæus* Rep. des Hebr. l. 3. c. 8. Vol. 1. p. 372. &c.
Simon Bibl. Crit. Vol. 4. p. 513. *Ib.* Hist. Crit. du Nov. Test.
 c. 21 & 22.

(*t*) Whiston's *Essay*, &c. p. 282.

Nay,

Nay, this Inconsistency is shown to their Hands by the most learned Men of the Christian Church; who, according to Mr. WHISTON, (*u*) have taken no small Pains to shew, that the Apostles Arguments from the Old Testament are not grounded on the literal Sense thereof. Grotius (*w*) shows This of most, if not all, of the Prophecies and Citations quoted from the Old in the New Testament. DODWEL, (*x*) in a posthumous Work, does (with the learned (*y*) Sir JOHN MARSHAM) refer even the famous Prophecy in DANIEL about the *Weeks* to the Times of ANTIOCHUS EPIPHANES; wherein he shows, that the *Expressions* taken from thence by (*z*) CHRIST, and urged by him as foretelling the Destruction of *Jerusalem* by the Romans, have only in a *secondary Sense a Respect* to that Destruction. And that famous Passage in the Pentateuch, (*a*) *a Prophet will the Lord God raise up unto thee, like unto me; to him shall ye hearken*; (which some interpret literally to mean JESUS CHRIST, and which (*b*) LUKE in two Places refers to as spoken of JESUS CHRIST) is generally (*c*)

(*u*) Whiston's *Essay*, &c. p. 92. *Ib. Lectures*. p. 13, 19, 20, 38, 47, 48.

(*w*) Grotius, in *Novum Testamentum*.

(*x*) Apud Brookesby's *Dodwel's Life*. p. 508.

(*y*) *Marsham Canon Chronicus*, &c. p. 568—576.

(*z*) *Matt.* 24.

(*a*) *Deut.* 18. 15, 18.

(*b*) *Acts* 3. 22. 7. 37.

(*c*) *Vandale Diss. de Origine Idololat.* &c. p. 187. *Simon Hist. Crit. du N. Test.* p. 227. *Id. Apologie contre le Vasser.* p. 127. Grotius in locum. *Stillingfleet's Orig. Sacrae.* l. 2. c. 4. n. 1. p. 100. *Dodwel's Letters of Advice*, &c. p. 214.

understood,

understood, and particularly by GROTIUS and STILLINGFLEET, to signify in its *immediate Sense* a *Promise of a Succession of Prophets*; to the judicious Reasonings of which last Author, on this Occasion, I refer the Reader. Which Conduct of these eminent Divines and Advocates for Christianity can only be owing to the Plainness of the Case itself; which (*d*) Mr. WHISTON himself acknowledges is such in divers Instances, that, taking the present Old Testament for genuine, it is impossible to account for those Citations on any other Foundation than on the allegorical Scheme.

IX.

The Nature of Typical or Allegorical Proofs and Reasoning.

IN Order therefore to understand the full Force of the *Proofs* for Christianity, it is necessary to understand the Nature and Rules of typical, mystical, and allegorical Reasoning. Which is what I shall now endeavour to explain to the Reader.

To suppose, that an Author has but one Meaning at a Time to a Proposition, (which is to be found out by a critical Examination of his Words,) and to cite that Proposition from him, and argue from it in that one

(*d*) Whiston's *Lectures*. p. 226, 227. Ib. 256. Ib. *Essay* &c. p. 92.

Meaning, is to proceed by the common Rules of Grammar and Logick ; which, being human Rules, are not very difficult to be set forth and explain'd. But to suppose Passages cited, explain'd, and argued from in any other Method, seems very extraordinary and difficult to understand, and to reduce to *Rules*. Accordingly, notwithstanding it is supposed by the learned Interpreters of the New Testament and the several Christian Apologists, that the Apostles apply'd the Passages they cite out of the Old Testament to their Purposes after a typical, or mystical, or allegorical Manner ; and notwithstanding both Ancients and Moderns do almost universally make Application of Passages of the Old Testament (to say nothing of their Manner of interpreting the New Testament, and the *Revelation* of St. JOHN in particular) in some such Manner, not only as to Matters, that relate to the Gospel of JESUS, but to the Matters and Events of all Times ; yet the *Rules* of thus applying Passages of Scripture seem not understood by many of those Persons, who contend, that the Apostles used that Method, or who use it themselves. For I find it lamented by a *Boylean Lecturer*, that *(f) the Jewish Traditions or RULES for interpreting Scripture, which had been received among the ancient Jewish Rabbins, and were follow'd by the Apostles in their Interpretations of the Old Testament, were lost.* And so lately as 1708, I find in the

(f) Stanhope's *Boyl. Lect. Serm. 8.* 1701. p. 23.

Reverend Dr. JENKIN the following Passage. He, on Occasion of St. STEPHEN's giving an historical Account of several Matters contrary to what we read in the Old Testament, and arguing before the Sanedrin from thence, says, that (g) St. STEPHEN would never have produced any Thing out of the Old Testament before the Sanedrin, nor would St. LUKE have recorded it soon after, if it had been capable of any Disproof or Confutation, whatever Difficulties at this Distance of Time there may appear to us to be in it. And so in all other Cases we may depend upon it, that the Apostles and other Disciples, who had such demonstrative Evidence for the Conviction of Unbelievers, by a constant Power of Miracles, would never make Use of any Arguments to the Jews from the Old Testament, but such as they well knew their Adversaries could never be able to disprove or deny. For there were then certain Methods of Interpretation, as we may learn from JOSEPHUS (h), which are now lost; and Men disputed from acknowledged Maxims and Rules. The only Difference and Matter of Dispute was in the Application of them to the particular Case; however our Ignorance of Things, then generally known, may now make it difficult to reconcile some Texts of the New Testament with those of the Old, from whence they are cited.

(g) Jenkin's Reasonab. of the Christ. Relig. Vol. 2. p. 320.

(h) Joseph. De Bello Jud. l. 7. c. 14.

But since that Time, the learned SURENHUSIUS, Professor of the *Hebrew* Tongue in the *illustrious School* of *Amsterdam*, has made an ample Discovery to the World of the *Rules*, by which the Apostles cited the Old Testament, and argued from thence, in a (*i*) *Treatise*; wherein the whole Mystery of the Apostles applying Scripture in a secondary or typical, or mystical, or allegorical Sense seems unfolded. I shall therefore state this Matter from SURENHUSIUS; who himself gives the *Substance* as well as the *Occasion* of his Work in his *Preface*.

He says, (*k*) “ That when he consider’d
 “ the various Opinions of the Learned about
 “ the Passages of the Old Testament quoted
 “ in the New, he was *fill’d with Grief*, not
 “ knowing where to set his Foot, and being
 “ much concern’d that what had been done
 “ with good Success upon profane Authors,
 “ could not be so happily perform’d upon the
 “ sacred.”

He tells us, “ That having had frequent
 “ Occasions to converse with the Jews, (on
 “ Account of his Application to *Hebrew* Li-
 “ terature from his Youth,) who insolently
 “ reflected on the New Testament; affirming
 “ it to be plainly corrupted, because it seldom

(*i*) *Traclatus in quo secundum Veterum Theologorum Hebræorum formulas allegandi, & modus interpretandi, conciliantur loca ex V. in Nov. Test. allegata.* Amstel. 1713. p. 712.

(*k*) *For this Extract out of SURENHUSIUS, I am for the most Part obliged to the learned and ingenious Monsr. De la Roche; from whose Memoirs of Literature I have, in great Measure, taken it.*

“ or never agreed with the Old Testament,
 “ some of whom were so confident in this
 “ Opinion as to say they would profess the
 “ Christian Religion, if any one could re-
 “ concile the New Testament with the Old;
 “ he was the more *grieved*, because he knew
 “ not how to apply a Remedy to this Evil.
 “ But the Matter being of great Importance,
 “ he discoursed with several learned Men
 “ about it, and read the Books of others,
 “ being persuaded, that the Authors of the
 “ Books of the New Testament had writ
 “ nothing, but what was suited to the Time,
 “ wherein they lived, and that CHRIST and
 “ his Apostles had constantly follow’d the
 “ Method of their Ancestors. After he had
 “ long revolved this *Hypothesis* in his Mind,
 “ at last he met with a Rabbin well skill’d
 “ in the Talmud, the *Cabbala*, and the *alle-*
 “ *gorical Books* of the Jews. That Rabbin
 “ had once embraced the Christian Religion,
 “ but was again relapsed to Judaism, on
 “ Account of the Idolatry of the Papists, yet
 “ not perfectly disbelieving the *Integrity* of
 “ the New Testament. Mr. SURENHUSIUS
 “ ask’d him, what he thought of the Passages
 “ of the Old Testament, quoted in the New,
 “ whether they were rightly quoted or not?
 “ and whether the Jews had any just Reason
 “ to cavil at them? And at the same Time
 “ he proposed to him two or three Passages,
 “ which had very much exercised the most
 “ learned Christian Commentators. The Rab-
 “ bin having admirably explain’d those Passages,
 E “ to

“ to the great Surprise of our Author, and
 “ confirm’d his Explications by several Places
 “ of the (1) *Talmud*, and by the Writings
 “ of the Jewish Commentators and allegorical
 “ Writers; Mr. SURENHUSIUS ask’d him,
 “ what would be the best Method to write a
 “ Treatise, in Order to vindicate the Passages
 “ of the Old Testament, which have been
 “ quoted in the New? The Rabbin answer’d,
 “ that he thought the best Way of succeeding
 “ in such an Undertaking would be to peruse
 “ a great Part of the *Talmud*, and the alle-
 “ gorical and literal Commentaries of the
 “ most ancient Jewish Writers; to observe
 “ their several Ways of quoting and inter-
 “ preting Scripture; and to collect as many
 “ Materials of that Kind, as would be suf-
 “ ficient for that Purpose. Mr. S. took the
 “ Hint immediately; he read several Parts of
 “ the *Talmud*; he perused the Jewish Books
 “ above-mention’d, and observed every Thing,
 “ that might be subservient to his Design.
 “ And having made a large Collection of
 “ those Materials, he put all his *Theses* into
 “ Order, and digested them into four Books.
 “ The first whereof treats of the *Forms* of
 “ quoting, illustrating, and reconciling the
 “ Scriptures, in 59 *Theses*; the second treats
 “ of the Manner of quoting, in 20 *Theses*; the
 “ third treats of the Manner of interpreting,
 “ in 25 *Theses*; and the fourth treats of the
 “ Manner of expounding and reconciling the

(1) See Scaligerana. p. 265.

" *Genealogies*, in 35 *Theses*." Then he proceeds in a fifth Book to explain and justify all the Quotations made from the Old Testament in the New, by his foregoing *Theses*.

As to the *Forms of quoting*, which is the Subject of his first Book, he says, " that in
 " Order to vindicate and reconcile any Pas-
 " sage of the Old Testament quoted in the
 " New, one must in the first place observe,
 " what *Form of quoting* the Apostles made
 " Use of; because from thence one may im-
 " mediately know, why they alledge the fol-
 " lowing Words in a certain Manner, rather
 " than in another, and why they depart more
 " or less from the *Hebrew Text*. Thus a
 " different Sense is implied in each of the
 " following *Forms of quoting* used by the
 " sacred Writers of the New Testament;
 " *it has been said; it is written; that it*
 " *might be fulfill'd, which was spoken; the*
 " *Scripture says; see what is said; the*
 " *Scripture foreseeing; is it not written;*
 " *wherefore he says; have you never read;*
 " *what says the Scripture; as he spoke; &c.*
 " Besides, he says, it ought to be consider'd,
 " why in those Quotations God is introduced
 " under the Name of *Lord, or God, or Holy*
 " *Ghost*, and sometimes the Writer himself,
 " or the Scripture; and likewise, why the
 " Persons or Things, in Question, are intro-
 " duced speaking. Lastly, it ought to be
 " observed, when and why a Passage of the
 " Old Testament is alledged in the New
 " without any previous Form of quoting;

“ and why some Traditions, and History
 “ almost forgotten, are sometimes occasionally
 “ brought in, as if they made a Part of
 “ Scripture?” In the second Book, which
 treats of the *Manner of quoting*, he shows,
 “ that the Books of the Old Testament have
 “ been disposed in a different Order at different
 “ Times, and have had different Names,
 “ which is the Reason, why a Writer or a
 “ Book is sometimes confounded with another
 “ in the New Testament.” Besides, he pro-
 duces several Reasons, “ why the sacred
 “ Writers of the New Testament might, and
 “ even were obliged to alledge the Passages of
 “ the Old Testament otherwise than they are
 “ express’d in the Original, *viz.* because the
 “ ancient *Hebrew* Doctors affirm’d, that in
 “ the Time of the MESSIAS some obscure and
 “ difficult Passages of Scripture should be
 “ clear’d, and the Impropriety of Words
 “ mended, the Intricacy of the Stile removed,
 “ Words disposed in a better Order, and a
 “ mystical Sense drawn out of the literal, that
 “ the Vail being taken away, Truth might
 “ plainly appear to every Body.” The Author
 infers from thence, “ that the Jews cannot
 “ reasonably find Fault with the Apostles for
 “ putting a spiritual Sense upon several Pas-
 “ sages of the Old Testament.” In the next
 Place he shows, “ that the Jewish Doctors
 “ take a prodigious Liberty in quoting the
 “ Scripture, and gives us several Instances of
 “ it.” The last is very remarkable, and made
 Mr. SURENHUSIUS very angry with the
 seeming

seeming Absurdity of the Rabbins. But, says he, " when I saw St. PAUL do so too, my " Anger was appeased."

In the third Book, which treats of the *Manner* of interpreting the Scriptures, he shows, " how the Authors of the *Gemara*, " and the ancient allegorical Writers, and " others, interpreted the Scripture in such a " Manner, as to change the mean literal Sense " of the Words into a noble and spiritual " Sense. To that End the Jewish Doctors " used *ten Ways* of citing and explaining " the Old Testament;" which, for their Curiosity and Importance, I shall here recite at large after my Author.

1. The first is, " reading the Words, not " according to the Points placed under them, " but according to other Points substituted in " their Stead; as we see done by PETER, " *Acts* 3. 3; by STEPHEN, *Acts* 7. 43; and " by PAUL, *1 Cor.* 15. 54; *2 Cor.* 8. 15; " and *Heb.* 3. 10; 9. 21; 12. 6."

2. The second is, " changing the Letters, " whether those Letters be of the same Organ " (as the Jewish Grammarians speak) or no; " as we see done by PAUL, *Rom.* 9. 33; " *1 Cor.* 11. 9; *Heb.* 8. 9, and 10. 5; and " by STEPHEN, *Acts* 7. 43."

3. The third is, " changing both Letters " and Points; as we see done by PAUL, " *Acts* 13. 41; and *2 Cor.* 8. 15."

4. The fourth is, " adding some Letters " and taking away others."

5. The fifth is, “ transposing Words and Letters.”

6. The sixth is, “ dividing one Word into two.”

7. The seventh is, “ adding other Words to those that are there, in Order to make the Sense more clear, and to accommodate it to the Subject they are upon ; as, is manifest, is done by the Apostles throughout the New Testament.”

8. The eighth is, “ changing the Order of Words ; which he shews to be done in many Places of the New Testament.”

9. The ninth is, “ changing the Order of Words, and adding other Words ; which are both done by the Apostles in citing Passages out of the Old Testament.”

10. The tenth is, “ changing the Order of Words, adding Words, and retrenching Words ; which is a Method often used by PAUL.”

Thus, by a most lucky Accident of Mr. SURRENHUSIUS's Meeting and *Conference* with a learned allegorical *Rabbin*, are the *Rules*, by which the Apostles cited and applied the Old Testament, discover'd to the World ; to which they had been for several Ages lost, as has been observed from the Rev. Drs. STANHOPE and JENKIN, above-mention'd. Which *Conference* seems not, in its Nature and Consequence, much unlike That between LUTHER and the *Devil*. LUTHER reports himself to have had frequent Conferences with the Devil ;
in

in one of which he pretends he received from him the *Arguments* for the *Abolition of the Sacrifice of the Mass*, which he urges in his Book, *De Abrog. Miss. Privat.* The *Rabbin* establishes Christianity; and the *Devil* Protestantism!

X.

The Nature of allegorical Reasoning farther shewn by Application of it to several particular Instances cited from the Old Testament and urged in the New Testament.

TO compleat this Account of the Nature of mystical or allegorical Reasoning, I shall conclude with shewing, how my Author applies some of the *Theses*, laid down by him in his three first Books, to the Prophecies cited above by me as not *literally*, but *mystically* fulfill'd.

1. The first Prophecy is contain'd in these Words of MATTHEW, (m) *all This was done, that it might be fulfill'd, which was spoken by the Prophet, saying, " behold a " Virgin shall be with Child, and shall bring " forth a Son, and they shall call his Name " IMMANUEL."*

Mr. SURENHUSIUS (n) observes, that MATTHEW urges the Quotation from the

(m) Matt. 1. 22, 23.

(n) Surenhusius. p. 150, 151.

Prophet, as a Confirmation of what is said just before (o) by the Angel to JOSEPH. *As if the Angel had said,* “ what I have said to “ you concerning your Wife MARY being “ with Child by the Holy Ghost ought not to “ appear so wonderful and unheard of a “ Thing to you; for it was foretold of the “ Lord, by the Prophet ISAIAH, that a “ Virgin should be with Child without the “ Concurrence of a Man, whose Off-spring “ should be call’d IMMANUEL. This Passage “ ought not to have been unknown to you, “ but since you did not know it, I refer you “ to it, and bid you carefully consider it, that “ you may more easily apprehend the unusual “ Conception of your Wife MARY, and take “ her Home to you.” And he proves This to be the Sense from *the Form of quoting*. For he observes, that *the Form of Words*, “ that “ it might be fulfill’d, which was spoken,” *often (p) signifies, according to the Gemarick Doctors,* “ that it might be confirm’d, which “ is said.” *So that the Sense of the Place is as if the Evangelist had said,* “ By this means, “ by what has now happen’d in MARY, is “ confirm’d this Place of ISAIAH, where it is “ foretold, that a Virgin shall conceive without the Concurrence of a Man.” And he adds, that *the Design of the Evangelist was not to oppose the Jews, and prove to them, that JESUS was the true MESSIAS; but to shew to those, who did believe JESUS to be the true*

(o) Matt. 1. 20.

(p) Thesis 2da de Formulis allegandi.

MESSIAS,

MESSIAS, *how the whole divine (q) Oeconomy of former Times, having always the CHRIST, as it were, in View, had form'd all Things to resemble him.* Which Notion (r) my Author supposes to have prevail'd always among the Jews, and makes to be the general Key, whereby to understand all the Old Testament, and especially this Prophecy before us, which he explains at large by this Key, as we shall see by and by. So that the Reader may observe how the *Virgin's Conception* in *Isaiab*, as applied by MATTHEW, relates to the Virgin MARY in an allegorical Sense, *viz.* as a *Type*, like all the Ceremonies of the *Law*, and the Passages of *History* in the Old Testament, which are all deem'd *Types* of JESUS, as representing before-hand what he was to go through and ordain; and, in particular, like (s) SARAH's *Conception*, in her old Age, of ISAAC, which by the Antients and Moderns is made a *Type* of the Virgin MARY's Conception of JESUS; like (s) ABRAHAM offering up ISAAC, which was a *Type* of CHRIST's being offer'd up on the Cross; like (s) ISAAC's carrying the Wood on his Shoulders, which was a *Type* of CHRIST's carrying his Cross; and like the (s) lifting up of the brazen Serpent in the Wilderness, which was a *Type* of CHRIST's being lifted up on the Cross.

(q) 1 Pet. 1. 20. 2 Cor. 10. 11. Gal. 4. Eph. 1.

(r) Surenhusius. p. 159, 160.

(s) Lesley's *Truth of Christ. demonstr.* p. 132, 133. Jenkin's *Remarks on Whiston's Sermons.* p. 54. Ib. *Reasonableness of Christ. Rel.* Vol. 1. p. 235.

But

But this most important Prophecy being, as it lies in ISAIAH, and referr'd to the Conception of the Virgin MARY, subject to very great Difficulties, and much objected to by the Jews (all whose Objections Mr. SURENHUSIUS endeavours to answer and obviate at large,) I shall draw the Substance of what he says into an Explication and Defence of the whole Prophecy, setting down the Words of ISAIAH in one Column, and SURENHUSIUS's Explication and Defence in another.

ISAIAH 7. 1--16.

And it came to pass in the Days of AHAZ, the Son of JOTHAM the Son of UZZIAH, King of Judah, that REZIN the King of Syria and PEKAH the Son of REMALIAH, King of Israel, went up to Jerusalem to war against it. And it was told the House of DAVID, saying, Syria is confederate with Ephraim. And his Heart was moved, and the Heart of his

SURENHUSIUS,
p. 150--165.

' In the Days of AHAZ, King of Judah, REZIN King of Syria, and PEKAH King of Israel besieged Jerusalem. Upon the Dread, which This occasion'd to AHAZ and his People, ISAIAH is commanded by the Lord to bid AHAZ take Courage and not Fear; for that their Design against Judah, and to dethrone him, should not succeed. But AHAZ doubting about the Matter, the Lord sent ISAIAH again with this Message, ask thee a Sign as a Proof that I come to you from the

SURENHUSIUS.

ISAIAH.

' the Lord. But AH AZ
 ' refusing a Sign, ISAIAH
 ' says to the House of
 ' DAVID, the Lord shall
 ' give you a Sign. Behold
 ' a Virgin is with Child,
 ' or shall miraculously con-
 ' ceive the MESSIAS,
 ' seven hundred Years
 ' hence, and call his
 ' Name JESUS, (IMMA-
 ' NUEL and JESUS being
 ' of the same Import)
 ' who, tho' born miracu-
 ' lously, shall live upon
 ' the common Food of
 ' the Country. By which
 ' it is manifest, that the
 ' House of DAVID shall
 ' not be destroy'd, nor
 ' Jerusalem come under
 ' the Power of DAMAS-
 ' cus, before the Birth of
 ' the MESSIAS; and
 ' therefore You, AH AZ,
 ' have Nothing to fear,
 ' from those Enemies, for
 ' Jerusalem or the House
 ' of DAVID, if you will
 ' consider, that the MES-
 ' SIAS is to arise out of
 ' that House. For if the
 ' House

*his People, as the
 Trees of the Wood
 are moved with the
 Wind. Then said
 the Lord unto ISAI-
 AH, Go forth now
 to meet AH AZ,
 thou and thy Son
 SHEARJASHUB,
 at the End of the
 Conduit of the up-
 per Pool, in the
 high Way of the
 Fullers Field; and
 say unto him, Take
 heed and be quiet;
 fear not, neither
 be faint-hearted;
 for the two Tails
 of these smoaking
 Fire-brands, for
 the fierce Anger
 of REZIN with
 Syria, and of the
 Son of REMA-
 LIAH; because
 Syria, Ephraim,
 and the Son of
 REMALIAH have
 taken evil Counsel
 against thee, say-
 ing; let us go up
 against*

ISAIAH.

SURENHUSIUS.

against Judah, and vex it, and let us make a Breach therein for us, and set a King in the Midst of it, even the Son of TABEAL. Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the Head of Syria is Damascus, and the Head of Damascus is REZIN; and within three-score and five Years shall Ephraim be broken, that it be not a People. And the Head of Ephraim is Samaria, and the Head of Samaria is REMALIAH'S Son; if ye will not believe, surely ye shall not be establish'd. Moreover the Lord spake again unto AHAZ saying, Ask thee a Sign

‘ House of DAVID is to
 ‘ continue till the Birth of
 ‘ the MESSIAS, neither
 ‘ of these two, nor any
 ‘ of the Enemies of that
 ‘ House shall prevail a-
 ‘ gainst it. And as cer-
 ‘ tainly as the MESSIAS
 ‘ is to be born in a mira-
 ‘ culous Manner of a Vir-
 ‘ gin of the House of DA-
 ‘ VID, so certainly will the
 ‘ House of DAVID be
 ‘ preserved, from whence
 ‘ he is to spring, and That
 ‘ for the Sake of him, who
 ‘ is to be IMMANUEL,
 ‘ God and Man in one
 ‘ Person, and to reconcile
 ‘ Men to God, and God
 ‘ to Men. By all which
 ‘ the Connection appears,
 ‘ and the Reason of the
 ‘ Sign is plain, viz. that
 ‘ the Jews might consider
 ‘ the Promise of the MES-
 ‘ SIAS, which was con-
 ‘ firm'd to them by so
 ‘ many Miracles and Pro-
 ‘ phesies, that it could not
 ‘ reasonably be call'd in
 ‘ Question by them. For
 ‘ that

SURENHUSIUS.

' that Promise being steadily
 ' ly believed by them, was
 ' a Security to them, that
 ' the House of DAVID
 ' should not be destroy'd
 ' before that Time. And
 ' thus the Prophet put A-
 ' HAZ under a Necessity
 ' either not to credit God's
 ' Promise of his own Safety,
 ' or to be guilty of Impiety
 ' in disbelieving the fun-
 ' damental Promise given
 ' to the Jewish Nation con-
 ' cerning the MESSIAS in
 ' Time to be born of the
 ' House of DAVID. To
 ' the Objection, that it
 ' does not follow from
 ' hence, that Jerusalem
 ' and AHAS would now
 ' be preserved from the
 ' Power of those two
 ' Kings, which yet was
 ' the chief End of the
 ' Sign; since the House
 ' of DAVID might con-
 ' tinue till the Times of
 ' the MESSIAS, and Je-
 ' rusalem might be taken,
 ' and AHAS made Captive,
 ' and live as such; it is
 ' answer'd,

ISAIAH.

*Sign of the Lord
 thy God, ask it
 either in the Depth,
 or in the Height
 above. But AHAS
 said, I will not
 ask, neither will I
 tempt the Lord.
 And he said, hear
 now, O House of
 DAVID, is it a
 small Thing for
 you to weary Men,
 but will ye weary
 my God also? There-
 fore the Lord him-
 self shall give you
 a Sign. Behold, a
 Virgin shall con-
 ceive, and bear a
 Son, and shall call
 his Name IMMA-
 NUEL. Butter and
 Honey shall he eat,
 that he may know
 to refuse the Evil
 and chuse the Good.
 For before the
 Child shall know
 to refuse the Evil
 and chuse the Good,
 the Land that thou
 abhorrest*

ISAIAH.

SURENHUSSIUS.

*abhorrest shall be
forsaken of both
her Kings.*

‘ answer’d, first, that the
‘ primary Design of God
‘ was to preserve the House
‘ of DAVID, which God
‘ often evinces, by the
‘ Promise of the MES-
‘ SIAS. Secondly, that
‘ from this general Pro-
‘ mise an Argument may
‘ thus be drawn for the
‘ Preservation of AH AZ
‘ and his People from their
‘ Enemies. If God is not
‘ only true in his Promise
‘ of a MESSIAS, but
‘ powerful enough to pre-
‘ serve the House of DA-
‘ VID till the Times of
‘ the MESSIAS, he ought
‘ to be deem’d sufficiently
‘ true and powerful to
‘ fulfil his Promise in pre-
‘ serving AH AZ and his
‘ People from the Power
‘ of these two Kings. And
‘ This may more strongly
‘ be concluded (for tho’,
‘ absolutely speaking, the
‘ Promise of the MES-
‘ SIAS might be fulfill’d
‘ without it, yet hypothe-
‘ tically it could not, be-
‘ cause

SURENHUSIUS.

' cause God proposed That
 ' as the Means of per-
 ' forming his Promise ;
 ' for whosoever designs an
 ' End, designs some Means
 ' to effect it) after this
 ' manner. He, who is
 ' willing to give, and can
 ' give, and certainly will
 ' give in Time, *more*, he
 ' is willing to give, and
 ' can give, and will give
 ' *less*. But the Preserva-
 ' tion of the House of
 ' DAVID, to the Times
 ' of the MESSIAS, and
 ' bringing him into the
 ' World at a fix'd Time is
 ' a greater and more ex-
 ' cellent Good than the
 ' Preservation of AHAB
 ' and his People. If there-
 ' fore God would fulfil that
 ' Promise, much more
 ' would he fulfil This. Be-
 ' sides, it was (*a*) custo-
 ' mary for the Prophets to
 ' confirm the Truth of all
 ' other Matters by alledg-
 ' ing the Promise of the

(*a*) Isaiah 9. Jer. 23.

SURENHUSIUS.

‘ MESSIAS, which was
 ‘ the Basis and Foundation
 ‘ of them. Lastly, the
 ‘ Promise of the MESSIAS
 ‘ comprehended in it, that
 ‘ *the Land should be forsaken*
 ‘ by the two Kings;
 ‘ and therefore both a
 ‘ MESSIAS to be born of
 ‘ a Virgin, and present
 ‘ Deliverance were promised to the Jews by the
 ‘ Prophet.

II. The second Prophecy mention’d by me was, *out of Egypt have I call’d my Son*; which MATTHEW applies (*b*) to JESUS’s Coming out of *Egypt*, and introduces with the same *Form of Quoting* used in the preceeding Prophecy, *that it might be fulfill’d, which was spoken of the Lord by the Prophet saying.*

I. First, Mr. S. (*c*) says, that it appears, by the Form of Quoting used, that the Words of HOSEAH, which relate primarily to the Children of *Israel*’s being call’d out of *Egypt*, are confirm’d by JESUS’s Coming out of *Egypt*; That is, the Coming of the Children of *Israel* out of *Egypt* was a Type or Figure of JESUS’s Coming out of *Egypt*; and so the latter confirm’d the former.

(*b*) Surenhusius. p. 182, 183.

(*c*) Ib. & l. 1. Thes. 2.
 2. Secondly,

2. Secondly, he says, the Jewish Doctors are used to detach Passages from their Connection, and put a Sense upon them, which has no Relation to what goes before or follows after, as he shows in *Thesis* 9, l. 1.

3. Thirdly, the Words of the Prophet are, (d) *when Israel was a Child, then I loved him, and called my Son out of Egypt.* By which my Author thinks, that the Prophet marks out the Time of the Coming of CHRIST, and may be thus understood. “ When the People “ of *Israel* were in their Infancy as to Light, “ (which happen’d in the Time of our Lord, “ when Religion was wholly corrupted by false “ Traditions) God called his Son out of *Egypt* “ to preach the Gospel in *Judea*.” And *this Answer* he thinks ought to satisfy the *Jews*, being suited to the Manner of explaining Scripture used by the Jewish Doctors, whom MATTHEW follow’d. But if this last be not deem’d satisfactory, Mr. S. has another Way of drawing out the *allegorical Sense*, which he wants for his Purpose, or would find out ; and thus he interprets MATTHEW citing the Prophet. “ You Jews know, that the Prophet HOSEA “ says, *when Israel was a Child, then I loved “ him, and called my Son out of Egypt ;* which “ Words seem, according to their Letter, to “ relate to the Children of *Israel* ; but I will “ explain them to you in a more useful Manner, which is by you call’d *Allegory*. I “ grant, indeed, that the Children of *Israel* (e)

(d) *Surenhusius*, 183, 184.

F

(e) *Exod.* 4. 22. *Jer.* 31. 9.

“ may

“ may in a Sense be call’d the Son of God or
 “ of the Lord ; but if you can believe it, that
 “ very JESUS CHRIST, who was born among
 “ you at *Bethlehem*, he, I say, is properly the
 “ Son of God, who almost in the same Man-
 “ ner as the Children of *Israel* were obliged to
 “ go into *Egypt* on Account of the Famine,
 “ was obliged to go thither to avoid the
 “ Tyranny of HEROD. So that you may
 “ see, for the Confirmation of your Faith, that
 “ This did not befall the MESSIAS by Chance,
 “ but by divine Appointment, as it happen’d
 “ formerly to your Fathers. Wherefore the
 “ the Prophet said, that the Lord *call’d his*
 “ *Son out of Egypt*, and That at a Time when
 “ you, in Respect of true Religion, were in a
 “ State of Infancy. Besides, the *Form of*
 “ *Quoting* used on this Occasion, *that it might*
 “ *be fulfill’d, which was spoken of the Lord by*
 “ *the Prophet*, always (*f*) refers to a mystical
 “ Sense hid under the literal one. But to say
 “ all in a Word, the People of *Israel* were
 “ the first born adopted Son of God, and
 “ JESUS was the natural Son of God.”

III. The third Prophecy mention’d by me,
 as not literally fulfill’d, is contain’d in these
 Words, (*g*) *And he came and dwelt in a City*
call’d Nazareth, that it might be fulfill’d, which
was spoken by the Prophet, “ He shall be call’d
“ a Nazarene.” Which Prophecy is found
 by SURENHUSIUS in three Places of the
 Old Testament, and very ingeniously explain’d

(*f*) L. 3. Thef. 14.

(*g*) Matt. 2. 23.

by him ; tho' it seems not to occur any where.

[1.] First, he observes, (*b*) that the Prophets not only foretold Things by *Types* and *Allegories*, but by *Enigmas*. They foretold Things by the former, when the Things themselves were imply'd without any Change of Words ; and they foretold by *Enigmas*, when the Things were to be found out by a Change of Words ; and when a Prophecy of one or the other Sort was accomplish'd, the Jewish Doctors used to say, *that it might be fulfill'd, which was spoken*. This being so ; ISAIAH (*i*) having foretold, that the MESSIAH should dwell in *Galilee*, it was almost the same Thing, as if he had said, the MESSIAH should dwell at *Nazareth*, which was a City of *Galilee*. It being thus foretold, that the MESSIAS was to dwell at *Nazareth*, it is thereby imply'd, that he should be intituled to, or call'd by the Name *Nazarene* ; for, tho he was never call'd a *Nazarene*, yet being intituled to that Name by dwelling at *Nazareth*, it was prophecy'd, *He shall be call'd a Nazarene* ; to be call'd by a Name being all one as to be intituled to a Name. This enigmatical Prophecy therefore of the MESSIAS's being to dwell in *Galilee*, rightly understood, was as much as to say, *He shall be call'd* (or intituled to the Name) *Nazarene* ; which was fulfill'd by JESUS's dwelling at *Nazareth*.

(*b*) *Surenhusius*, p. 195 — 204.

(*i*) *Isaiah*, c. 9.

[2.] Secondly, he conceives MATTHEW alluded also to this Passage of ISAIAH, (*k*) *And there shall come forth a Rod out of the Stem of JESSE, and a Branch (Netser) shall grow out of his Roots.* Where the Argument lyes in the Word *Netser* ; which is by the Hebrew Doctors call'd, an *Argument drawn from the Similitude of Words, without Regard had to the Sense of the Place* ; the Term *Netser* approaching to, and therefore *enigmatically* signifying *Nazarene*. So that JESUS's dwelling at *Nazareth*, which intituled him to the Name *Nazarene*, fulfill'd the Prophecy, *He shall be call'd a Nazarene, or Netser.*

[3.] Thirdly, he cites another (*l*) Text, wherein the MESSIAS is call'd *Tsemah*, That is to say, *a Branch*. Now the Word TSEMAH having the same Signification with *Netser*, *Netser* may be put in the Room of *Tsemah*, whereby the Prophet may be said to call the MESSIAS *Netser*, which is to call him *Nazarene*.

These Texts of the Old Testament are some of those, which my Author, after the Jewish Doctors, supposes reserved for Explanation till the Times of the MESSIAS ; when the *Enigmas* contain'd in them were to be unriddled, or the Prophecies contain'd in them were to be shown to be fulfill'd.

IV. The next Prophecy cited by me as not fulfill'd literally, but mystically and allegorically, is contain'd in our Saviour's (*m*) making

(*k*) Isaiah, 11. 1. See *Lightfoot's Works*, Vol. 1. p. 498.

(*l*) Zach. 6. 12.

(*m*) Matt. 11. 14.

JOHN the *Baptist* to be the ELIAS prophesy'd of as *to come* before the MESSIAS. My Author (*n*) says, there was a Tradition among the Jews, that ELIAS was to come before the MESSIAS; and because He was not come, they could not believe the MESSIAS was come. JESUS knowing This, told them, that JOHN the *Baptist* was the ELIAS; who was very justly to be deem'd ELIAS, as having the (*o*) Virtues of ELIAS. And to confirm this Interpretation, my Author refers to (*p*) one of his *Theses*, where he shows, that, by proper Names, the Jews did not always mean those very Persons, who are so named, but those, who resemble them in their Lives and Actions.

V. As to the Prophecy of ISAIAH, cited by JESUS (*q*) as fulfill'd in the Jews of his Times, *By bearing ye shall bear, and shall not understand*; That, according to my (*r*) Author, is fulfill'd as typifying, like all the Jewish History, something to happen in the Times of the MESSIAS. For the Ignorance and Obstinacy of the Jews being the same in our Saviour's Time as in the Time of the Prophet ISAIAH, was the *Anti-type* to the *Type*, or the Completion of ISAIAH's Prophecy.

Thus, I hope, I have given such a State of the Case from (*s*) SURENHUSIUS, as may qualify the Readers to judge of that *Scheme* and its *Rules*, which the Apostles follow'd in

(*n*) *Surenhusius*, p. 329—331.

(*o*) See Luke 1. 17.

(*p*) 15 *Thef. de Modis interpretandi*. (*q*) Matt. 13. 34. 35.

(*r*) *Surenhusius*, p. 241, 242. (*s*) See Oakley's *Letter at the End of Wotton's Preface to Miscellaneous Discourses*, &c.

arguing from the Old Testament, and to understand the Force of the Apostles Arguments, which were grounded thereon. But if not ; I refer them to the *Treatise* itself of SURENHUSIUS ; wherein the most ingenious and learned Author has set in the justest Light the *Rules* of Reasoning used by the Jews and follow'd by the Apostles, and shown the Pertinency of all the Quotations made by the Apostles from the Old Testament, according to those *Rules* ; and consequently has truly defended Christianity, by showing how the Apostles grounded it on the Old Testament, beyond what any Author ever did before him. It is indeed possible, that in the Application of the Jewish *Rules*, of Interpretation and Reasoning, to the Passages cited and urged by the Apostles out of the Old Testament, he may not always have hit upon those peculiar *Rules*, which the Apostles had, in every Citation, more particularly in View ; for many of those *Rules* will equally serve the same Purpose ; and therefore those, which he does not on some Occasions make Use of, may have been the *Rules*, which the Apostles had in View, as also those, which he does make Use of, may not sometimes be the *Rules*, which the Apostles had immediately in View. But yet nothing can be plainer, from the Reasonings of the Apostles, and from the common Way of Reasoning used among the Jews, known both by their *Practice* and *Rules*, as they are both explain'd with the greatest Clearness by SURENHUSIUS ; than that the Apostles, who manifestly argued not by
scholastick

scholastick *Rules*, and interpreted not the Passages they cited out of the Old Testament according to the obvious and literal Sense they bore therein, did proceed by such (*t*) *Rules* as are set forth by him.

XI.

An Answer to an Objection, *that the allegorical Reasonings of the Apostles were not design'd for absolute Proofs of Christianity, but for Proofs ad Hominem, to the Jews, who were accusom'd to that Way of Reasoning.*

IT may be objected, from divers learned Authors, to what I have advanced, “ that Christianity is not grounded on the prophetical or other Quotations made from the Old in the New Testament ; but that those Quotations, being allegorically apply'd by the Authors of the New Testament, are only Arguments *ad Hominem*, to convince the Jews of the Truth of Christianity, who allow'd such a Method of arguing to be valid ; and are not Arguments to the Rest of Mankind. ”

To which I answer ;

1. First, that this Distinction is the pure Invention of those, who make the Objection, and has not only no Foundation in the New

(*t*) *Le Clerc* Bibl. Choif. Tom. 25. p. 413.

Testament, from whence only it should be taken, but is utterly subverted by it. For the Authors of the Books of the New Testament always argue absolutely from the Quotations they make out of the Books of the Old Testament. MOSES and the *Prophets* are every where represented to be a just Foundation for Christianity. And PAUL expressly says that (*u*) *the Gospel, which was kept secret since the World began, was now made manifest by the Scriptures of the Prophets* (wherein that Gospel was secretly contain'd) *to all Nations*, by the Means of the Preachers of the Gospel, who gave the secret or spiritual Sense of those *Scriptures*. Besides, the Authors of those Books, being convinced long before the Publication of them, that the Gospel was to be preach'd to the Gentiles as well as Jews, must be supposed to design their Books for the Use of all Men, for Gentiles as well as Jews. To both whom therefore they reason'd allegorically in those Books; as particular (*w*) Apostles also did in their *Sermons*, therein recorded, with greater Success on Gentiles than on Jews; and as PAUL did before FELIX, when he said, he took his *Heresy* or Christianity from (*x*) *the Law and the Prophets*, and as He did also before AGRIPPA. It should therefore seem strange, that *Books* written to all the World by Men equally concern'd to convert Gentiles as well as Jews, and *Discourses* made expressly

(*u*) Rom. 16. v. 25, 26. (*w*) Acts 13. v. 15—48. c. 26. v. 22, 23. c. 10. v. 37—43. (*x*) Ib. 24. 14. Ib. 26. v. 6, 7, 22, 23.

to *Gentiles* as well as to *Jews*, should be design'd to be pertinent only to Jews; much less to a very few Jews. For (y) from the Time the Jews began to allegorize their sacred Book, (which was long after the Captivity) there was an Opposition made to that Method; and the *Saducees* in particular, who were a numerous Sect, oppos'd, for a considerable Time before and in our Saviour's Time, the new Explications, and profess'd to follow the pure Text of Scripture, or to interpret it according to the literal Sense. And tho' the *Pharisees*, who made up the Body of the Jews, (as well as the *Essenes*) used the allegorical Method in the Times of JESUS and the Apostles; yet (z) they in great Measure quitted that Method, when Christianity prevail'd, which was built on that Method; and argued, as is well known, against the New Testament for allegorizing the *Law and the Prophets*. And there has been for a long Time, and is at this Time as little Use of Allegory in those Respects among them, as there seems to have been during the Time the Books of the Old Testament were written, which (a) seem the most plain of all antient Writings; and wherein there appears not the least Trace of a typical or allegorical In-

(y) Simon. Hist. Crit. du Vieux Test. p. 92. 97.

(z) Allix's *Judgment of the Jewish Church against the Unitarians*, c. 23. Simon. Ib. p. 371. Ib. Hist. Crit. du Nov. Test. p. 245. Mangey's *Remarks on Toland's Nazarenus*, p. 37. Spencer de Leg. Hebr. p. 185.

(a) Jenkin's *Reas.* Vol. 2. p. 153. *Le Clerc* Bib. Univ. Tom. 10. 234. Ib. Bib. Cho. Tom. 27. p. 391, 392. *Cuneus Rep. des Hebr.* Vol 1. p. 377, 378. 395.

tention in the Authors, or in any other Jews of their Times. All the Books (*b*) written by Jews against the Christian Religion, (some whereof are printed; and others go about *Europe* in Manuscript) chiefly attack the New Testament (*c*) for the allegorical Interpretations of the Old Testament therein, and That with the greatest Insolence and Contempt imaginable on that Account, and oppose to them a literal and single Interpretation as the true Sense of the Old Testament. And ac-

(*b*) *Scripta Judæi in Limborchii amicâ Collatione; & WAGENSELII Tela ignea Satanae, which is a Collection of Jewish Books against Christianity, wherein Rabbi Isaac's Munimen Fidei makes the chief Figure.*

Some of these are cited and answer'd by KIDDER in his second and third Volumes of his Demonstration of the Messias; and others are cited by BASNAGE in his *Histoire de Juifs*. But the most important seem to me to be three Spanish Manuscripts. 1. *Fortification de la Fc*; which is a Translation of the aforesaid *Munimen Fidei* publish'd by WAGENSEIL. 2. *Providentia Divina de Dios con Israel*, by SAUL LEVI MORTERA. This MORTERA was the Master of the famous SPINOZA; and this Work of his is esteem'd by the Jews to be the shrewdest Book they have against Christianity. They are forbid, under Pain of Excommunication, to lend it to any Christian, for fear of drawing a Storm upon themselves for producing such strong Objections against the Christian Religion. Wherefore no Copies are to be procured of it but by the greatest Accidents. 3. *Prevençiones Divinas contra la vana Ydolatria de las Gentes*, by ISAAC OROBIO, who was that learned Jew, that had the famous Controversy with LIMBORCH concerning the Truth of the Christian Religion mention'd above. He had been Professor of Philosophy and Physick in the Universities of Alcala and Seville, and was a great Master in School-Divinity after the Mode of the Spanish Universities. The History he gave of himself, and especially of his Sufferings in the Inquisition to Mess. LIMBORCH and LE CLERC, is extreamly curious. LIMBORCH. *Hist. Inquis.* p. 158, 159. 223. LE CLERC, *Bib. Univ.* Tom. 7. p. 289, &c.

(*c*) Allix's *Judgment of the Jewish Church against the Unitarians*, p. 423.

cordingly

cordingly the (d) *allegorical Interpretations* given by *Christian Expositors* of the Prophecies, are now the *grand Obstacle and Stumbling-block in the Way of the Conversion of the Jews to Christianity*.

2. Secondly, there will be no Ground for this Distinction, if we consider how much *Allegory* was in Use among the Pagans; being cultivated by many of the Philosophers themselves as well as by Theologers; by some as the Method of delivering Doctrines; but by (e) most as the Method of explaining away what, according to the Letter, appear'd absurd in the antient Fables, or Histories of their Gods.

Religion itself was deem'd a (f) mysterious Thing among the Pagans, and not to be publickly and plainly declared. Wherefore it was never simply represented to the People, but was most obscurely deliver'd and vail'd under *Allegories*, or *Parables*, or *Hieroglyphicks*; and especially among the (g) *Egyptians, Chaldeans*, and the oriental Nations. *Si quis noverit perplexe loqui, loquantur. Sin minus taceat*; was a (h) Maxim of the Jews, but equally thought right and true by the Pagans. They allegorized many Things of Nature, and

(d) Whiston's *Lectures*, p. 13. Mangey's *Remarks on Toland's Nazarenus*, p. 123.

(e) Cicero *De Nat. Deor.* l. 2. . & 3.

Le Clerc Bibl. Chois. Tom. 7. p. 80. &c. *Spencer de Legibus Hebr.* p. 9.

(f) *Spencer de Legibus*, p. 182, &c.

(g) *Simon Hist. Crit. des Commentateurs*, p. 4.

(h) *Robinson's Natural History of Cumberland*, &c, pt, 2, *Introd.* p. 9.

particularly

particularly the heavenly Bodies; whence came the Saying, *tota est Fabula Cælum*. They allegorized all their (*i*) antient Fables and Stories, and pretended to discover in them the Secrets of natural Philosophy, Medicine, Politicks, and, in a Word, all Arts and Sciences. The Works of HOMER, in particular, have furnish'd infinite Materials for all Sorts of allegorical Commentators to work upon; and there is an antient (*k*) Book yet extant treating expressly of the *Allegories of HOMER*, said to be written by the famous HERACLIDES of Pontus.

(*l*) The antient Greek Poets were reputed to involve divine, and natural, and historical Notions of their Gods under mystical and parabolical Expressions; and are accordingly so interpreted by the Greek Scholiasts.

The Sybilline Verses, the Answers given at Oracles, Sayings deliver'd under Agitation, and Dreams (all which the Antients call'd (*m*) Divinations by Fury) were seldom or ever plain, and usually received some allegorical Interpretation by the Skilful in Divination; as did also the numerous Signs and Prodigies, which, in the Course of Things, often happen'd.

The Pythagorean Philosophy was wholly deliver'd in mystical Language; the Signification whereof was intirely unknown to the World abroad, and but gradually explain'd to those of the Sect, as they grew into Years, or were

(*i*) Clerici Hist Eccles, v. 23. 24. (*k*) Apud Gale Opuscula Mythologica. (*l*) Dodwell's Letters of Advice, &c. p. 172.
 (*m*) Cicero de Divinatione.

proper to be inform'd. And in This PYTHAGORAS came up to SOLOMON's Character of *wise Men*, (n) who dealt in *dark Sayings*, and acted not much unlike the most divine Teacher that ever was. Our Saviour (o) *spake with many Parables the Word unto the Multitude, as they were able to hear it; but without a Parable spake he not unto them; and when they were alone, he expounded all Things to his Disciples.*

The *Stoick* Philosophers are particularly famous for *allegorizing* the whole heathen Theology, and all the Fables of the Poets. And CICERO, in the Person of BALBUS, (p) the *Stoick*, gives us a curious Specimen of their Method in his *Books of the Nature of the Gods.*

We have several (q) Treatises of heathen Philosophers on the Subject of allegorical Interpretation; from one of which, written by CORNUTUS the *Stoick*, and from some other Philosophers, *Platonists* and *Stoicks*, the famous ORIGEN is said (r) to have derived a great Deal of his Skill in allegorizing the Books of the Old Testament. And ORIGEN thought the allegorical Method not only just and true in itself, but (s) *proper to give the Pagans a more exalted Notion of the Holy Scriptures, which seem'd too low and mean to them, and useful to convert the Learned of his Time to the Christian*

(n) Prov. 1. 6. (o) Mark 4. 33. 34. (p) Cicero De Nat. Deorum. l. 2. (q) Gale Opuscula Mythologica, &c. (r) Porphyrius apud Euseb, Hist. Eccl. l. 6. c. 19. (s) Simon Hist. Crit. du V. Test. p. 391.

Religion. Nor was the great St. AUSTIN less allegorical (*t*) than ORIGEN in his Interpretations of Scripture; in which Method he greatly improved himself by studying Platonick Authors.

Many of the primitive Fathers, and Apologists for Christianity, who for the most Part wholly address themselves to Pagans, reason allegorically, not only from natural and artificial Things (proving; that CHRIST was to suffer on the *Cross*, from Things (*u*) made after the *Fashion of a Cross*; that there must be (*w*) *four Gospels* and no more, from the *four Winds* and *four Corners of the Earth*; and that CHRIST was to have (*x*) *twelve Apostles*, because the *Gospel* was to be preach'd in the *four Parts* of the World, in the Name of the *Trinity*, *three Times four* making *twelve*; and because there were (*y*) *twelve Bells*, which hung at the Bottom of the Jewish high Priest's Garment) but from the Old Testament exactly in the same Manner with the Apostles; which implies, that they look'd on *Allegories* to be proper Topicks for Pagans; and some of them had particular Reason to do so from their own Experience, who, while they were Philosophers themselves, and before they (*z*) *became Christians*, were accustom'd to it. It is also well

(*t*) Simon Hist. Crit. du V. T. p. 399. (*u*) Justin Martyr, and Min. Felix. (*w*) Irenæus. (*x*) St. Austin.

(*y*) Justin Martyris Opera. p. 260. See also MONTAGU Origines Ecclesiasticæ, wherein there is a learned Dissertation upon the Type TWELVE, p. 121, &c. Pars Posterior.

(*z*) Wake's Prelim. to Genuine Epistles of St. Clement, &c, p. 75.

known,

known, that (a) THEOPHILUS ANTIOCHENUS, CLEMENS of *Alexandria*, (who was the Disciple of PANTÆNUS) and ORIGEN, as well as the *Gnosticks*, allegorized, in their Explications and Commentaries, the Books of the New Testament; which Commentaries may be justly supposed written for the Use of Pagans as well as Jews and Christians, in Order to give them all a more exalted Notion of Christianity and of the New Testament.

In a Word, (b) *this Method of writing in Matters of Religion, (practised by Apostles, Companions of the Apostles, and most primitive Fathers) was generally used, not only among the Jews, but among the wiser and more philosophical Part of the Gentiles too; and from both came to be almost universally received among the primitive Christians; as says our most learned and judicious Archbishop WAKE. And our learned (c) DODWELL says, that Oneirocriticks and Hieroglyphicks, and other Pagan mystical Arts of Concealment are of Use towards understanding the prophetic Books of the Old Testament (the (d) whole Indulgence of God in granting the Spirit of Prophecy to the Jews being plainly accommodated to the heathen Practice of Divination); and that (e) the Revelations of the Gospel being made for the Sake of all Mankind, its Reasonings, (which for the most Part*

(a) *Simon Hist. des Comment. p. 3, 4, 5. c. 1.*

(b) *Wake, Ib. p. 71—75. See also L'enfant. Preface Gen. sur son Nov. Test. p. 3.*

(c) *Dodwell's Letters of Advice, &c. p. 208. (d) Ib. p. 113.*

(e) *Dodwelli Prolegomena ad Stearn de Obstinatone.*

are allegorical) *were suited to the Understanding of the Generality of the People of that Age* (and by Consequence *to the People of future Ages*) and in particular *to That of the Philosophers, who were the Leaders among the Gentiles.* Wherefore the Arguments of the Apostles were so far from being Arguments *ad Hominem* to the Jews, that they were then equally conclusive to great Numbers among the Gentiles ; and the *Prophecies* cited from the Old in the New Testament, tho' (f) *shining in a dark Place*, were a *Light* both to Jews and Gentiles.

And I add, that almost all modern Religionists, whether Christians, Pagans, or Mahometans, are as fond of Allegories, as the Antients were. Which seems to make *allegorizing* the most suitable Method of applying to the Understanding of Men. And therefore the allegorical Arguments of the Apostles were proper for all Sorts of religious Men, as well as Jews, and at present are more proper for others than Jews, (among whom there has been for a long Time a direct anti-allegorical Sect call'd *Caraites*) who, as they knew Nothing of the allegorical Method till long after the Captivity, and when they became (g) *hellenized*, so they rejected that Method, as to all *Prophecies* and other Quotations taken from the Old Testament by the Apostles, soon after the Rise of Christianity, and now contend for one single Sense against any allegorical

(f) 2 Pet. 1. 19.

(g) *Clerici. Hist. Eccles. p. 24, Meaning*

Meaning of them, and argue against allegorical Interpretations as absurd in themselves, no less than *Atheists* and *Deists*, and *Sadducees* (who, as is before observed, never received (*b*) the allegorical Interpretations of their Brethren-Jews) or such (rational) Christians as Mr. WHISTON; tho' herein the Jews seem to act a most inconsistent Part; for unless they use the allegorical Method, (*i*) *they will not be able to establish their own Belief of a MESSIAS to come, which yet is one of the fundamental Articles of their Religion.* That Article, in the Judgment of the famous Rabbi (*k*) ALBO, has no other Foundation than the Authority of Tradition. For, says he, *there is not any Prophecy, either in the Law, or the Prophets, that foretells his Coming by any necessary Exposition of it, with Respect to him, or which may not from the Circumstances of the Text be well explain'd otherwise.* In a Word, a learned (*l*) Author maintains, “ that the “ Books of the Old Testament are of little “ Use for the Conversion of the Jews. For “ almost all, which is said to be spoken in “ the Old Testament of the MESSIAS must “ be interpreted mystically, before it can appear to be spoken of him, and by Consequence very remotely from what the Words “ do naturally signify.”

(*b*) *Simon Bib. Crit.* Vol. 4. p. 508.

(*i*) *Simon Hist. Crit. du Nov. Test.* p. 246, 247.

(*k*) *Albo Oratio* 1. c. 1. apud *Allix's Judgment of the Jewish Church against the Unitarians.* p. 411.

(*l*) *Smalcus* apud *Ib.* p. 414.

3. Thirdly, in Answer to the Objection I observe, that Christianity is wholly (m) *reveal'd in the Old Testament*, and has its divine Authority from thence ; that it is not literally, but mystically or allegorically reveal'd therein ; and that therefore Christianity is the allegorical Sense of the Old Testament, and is not improperly call'd (n) *mystical Judaism*.

If therefore Christianity is grounded on *Allegory*, converted Gentiles must be convinced by Allegory, and become *Allegorists* or *mystical Jews*, no less than converted Jews. For the Religion itself, to which they were to be converted, was *Allegory* or Christianity as taught *allegorically* in the Old Testament.

The Apostle PAUL in his first *Epistle to the Corinthians*, 1st and 2d Chapters (o) (wherein it is to be observed, that he argues against the *Greeks*, and the *Philosophers*, as well as the *Jews*) seems to disclaim all other Methods of arguing besides the *allegorical*, when he says, that (p) *the Wisdom he spoke was Wisdom among them that were perfect*. That is, among them, who understood the secret, mystical, and spiritual Sense of Things ; that his *Wisdom* was the *Wisdom of God*, bidden from the World, *which God had ordain'd before the World* ; That is, that it was the secret divine, and spiritual Sense of Judaism, which the World, that interpreted Judaism, literally

(m) Dodwel's *Letters of Advice*, &c. p. 169, &c.

(n) Ib. *One Altar and one Priesthood*. p. 236.

(o) See Whitby on both Chapters.

2. Ib. c. 2. v. 6, 7, 8, 10, 14, 15, 20, 21.

(p) 1 Cor. c.

knew Nothing of; that this *Wisdom* and Method of Discourse or Reasoning was *reveal'd* to him and the other Apostles by God, who alone *knew* his own spiritual Meaning; and that the *natural Man receives not* the spiritual Sense of Things, for they are *foolishness unto him and cannot be known by him, because* they are not to be *discern'd* by the common Rules of *Wisdom* or *Philosophy*, or *Disputing*, but are to be *discern'd* only by a Man, who has the secret, *spiritual*, or mystical Meaning of Things, or the Rules, by which to find it out, imparted (*q*) to him *by God*. In fine, is there the least Ground from the literal Sense in *Genesis*, to suppose (*r*) ABRAHAM's *two Sons*, ISAAC and ISHMAEL, signify'd the *two Covenants*? Does not St. PAUL himself call such Interpretation *allegorical*? And can such a secret, spiritual Meaning of so plain a Piece of History, have any other Foundation than divine discernment? And what Foundation is there for St. PAUL's arguing from the Old Testament, that JESUS should (*s*) *rise the third Day*, but by an Allegory of JONAS's being three Days and three Nights in the Whale's Belly? Which Arguments could be *no Argument ad Hominem* to the Jews, because, as Dr. WHITBY (*t*) observes, they maintain'd their Law *to be eternal*, and had not the least Imagination of *two Covenants*. So that I look upon all other Methods of Reasoning used by

(*q*) Acts 26. 22.(*r*) Gal. 4. 21, &c.(*s*) 1 Cor. 15. 4.(*t*) Whitby in Gal. 4. v. 21.

Philosophers, except that Manner of Reasoning used by the Apostles, and particularly by St. PAUL, to be wholly discarded, and the allegorical Reasoning to be set up by them, as the true and only Reasoning proper to bring all Men to the *Faith* of CHRIST; and the Gentiles were to be wholly beat out of the literal Way of arguing, and to argue as became Jews. And the Event of preaching the Gospel has been suited to Matters consider'd in this View and Light. For we know, that (*u*) *the Wise* did not receive the Gospel at first,, and that they were the latest Converts; which plainly arose from their using Maxims of reasoning and disputing wholly opposite to those of Christians; out of all which Maxims they were indeed at length beaten by the spiritual Reasoners, who have now brought the *Wise* into the Gospel.

4. But, fourthly, the Objection will appear to have no Weight or Difficulty in it, if it be consider'd, that Gentiles, before they could become Christians, ought to believe Judaism to come from God, and to receive the Jewish Scriptures as of divine Authority; which, when they had once received as such, they were in an equal Condition with the Jews of being converted by *Type* and *Allegory*. And consequently, all the *typical* and *allegorical* Arguments of the Apostles from the *Law*, the *Psalms*, the *History*, and the *Prophets* of the Old Testament, were of equal Force to

(*u*) 1 Cor. 1. 26.]

Gentiles as to Jews; among whom they were in Effect included, with Respect to these Arguments. Nay, it seems very probable, that the allegorical Arguments of the Apostles from the Old Testament, as being divine and most sublime Arguments and (w) *infinitely better* than all human Reasonings, did of themselves, or with little Use of other Topicks, convince the Gentile-Christians at the same Time, both of the Authority and Divinity of the Old Testament, and of the Truth of Christianity. Which Matter may not perhaps be untruly illustrated by the Case of St. LUKE. He is judged by many learned Divines to have been a *Gentile Convert*; and, being a great Companion of St. PAUL, was no doubt instructed by him in the *Cabala* of the Jews and in the sublime Sense of the Old Testament. Accordingly we find St. LUKE, in his Gospel, and *Acts*, representing the Grounds of Christianity, and arguing for it, in the same typical Manner, from the Old Testament, with St. PAUL and the other *Apostles*, who were originally Jews; in which two Books he may not untruly be supposed to declare the Grounds of his own Conviction, and to design to represent those Grounds to other *Gentiles*, as sufficient for their Conviction also. But the (x) preaching of St. PETER to CORNELIUS puts the Matter past dispute. He declares to him that *Word*, which had been *publish'd thro' all Judæa*,

(w) Bentley's *Sermon on Revelation and the Messias*. p. 30.

(x) Acts 10. 37, 38—41, 42, 43.

That is, the Gospel as founded on the Old Testament and as preach'd to the Jews. He then gives a Relation of the Life and Actions, and of the Sufferings, Death, and Resurrection of JESUS, and of his *Commands* to his Disciples. And concludes with saying, *To JESUS give all the Prophets Witness, that thro' his Name, whosoever believeth in him shall receive Remission of Sins.* Which is just the same Way of arguing used throughout the New Testament to mere Jews.





P A R T II.

Containing Considerations on the Scheme, which Mr. Whiston sets up in Opposition to the allegorical Scheme.

I.

Mr. WHISTON'S Scheme represented; which consists chiefly in maintaining; that the Hebrew and Greek of the Old Testament agreed in the Times of JESUS and the Apostles; that the Apostles cited exactly and argued literally from the Greek or Septuagint Translation; and that since their Times both these Copies of the Old Testament have been corrupted by the Jews, which makes it seem as if the Apostles had not argued literally from the Old Testament; and in proposing, by various Means to restore the Text thereof as it stood in the Days of JESUS and his Apostles.

MR. WHISTON highly condemns the *allegorical Scheme* when used in explaining the *Prophecies* cited out of the Old in the New Testament. In his *Boylean Lectures* he says, (a) *If a double*

(a) Whiston's *Boylean Lectures*. p. 16. 20. 29.

Sense in Prophecies be allow'd by us Christians, as to those Predictions, which were to be fulfill'd in our Saviour CHRIST, and if we own that we can no otherwise shew their Completion, than by applying them secondarily and typically to our Lord, after they had in their first and primary Intention been already plainly fulfill'd in the Times of the Old Testament, we lose all the real Advantages of the ancient Prophecies, as to the Proofs of our common Christianity, and take a Method which exposes the Christian Religion to the Laughter of Infidels. In the Book before us, he calls the (b) allegorical Scheme weak and enthusiastical, and one of the most ill-grounded and pernicious Things that ever was admitted by Christians; and he speaks of it, as a great Reproach to the Gospel, and tending to harden the Jews in their Infidelity; tho' he confesses, that taking the present Text of the Old Testament for genuine, it is impossible to expound or apologize for the Apostle's Application of the Prophecies they cite from the Old Testament upon any other foundation; and he particularly calls the Hypotheses or allegorical Scheme discover'd and explain'd by SURENHUSIUS absurd and ridiculous.

I shall therefore consider, how Mr. WHISTON mends the Matter, and what Scheme of Things he would set up in the Room of what he calls the *absurd*, allegorical Scheme; which he owns to be founded on the present Text of the Old Testament.

(a) Whiston's *Essay*, &c. p. 92.

He contends, that the (c) Apostles made their Quotations out of the Old Testament *rightly and truly*, from the *Septuagint*, which was in their Times in vulgar Use and then (d) *agreed with the Hebrew*; and that as they made exact Quotations, so they argued justly and logically from the obvious and literal Sense of the said Quotations, as they then stood in the Old Testament; but that since their Times both the Hebrew and Septuagint Copies of the Old Testament have been so *greatly* (e) *corrupted*, and so many *apparent Disorders* and *Dislocations* introduced therein, so as to occasion many *remarkable Differences*, *Inconsistencies*, and *Contradictions* between the Old and New Testament, in Respect to the Words and Sense of the Quotations made from the Old in the New Testament; all which *Corruptions* of the Old Testament and *Differences* and *Inconsistencies* between the Old and New Testament he accounts for in the following Manner. He says, that the (f) Jews did, in the second Century, *greatly corrupt* and alter both the Hebrew and Septuagint Copies of the Old Testament, and especially with Respect to the Places cited in the New Testament, out of Opposition to Christianity, and with express (g) Design to make the Reasonings of the Apostles from the Old Testament inconclusive and ridiculous; that the Jews

(c) Whiston's *Essay*, &c. p. 12, 16, 87, 176, 281, 328.

(d) *Ib.* p. 3.

(e) 182, 262, 263.

(f) 220.

(g) p. 19, 112, 254, 264, &c.

did in the third Century give ORIGEN one of these corrupted Copies of the *Septuagint*, which ORIGEN, mistaking for genuine, put into his *Hexapla*, and thereby occasion'd the Christians to receive that corrupted Copy, instead of the authentick Copy they had before among them; that in the latter End of the fourth Century, the Jews put into the Hands of Christians, who till that Time had been almost universally (*b*) ignorant of the Hebrew Tongue, a Copy of the Old Testament in Hebrew corrupted like the *Septuagint*, which Copy they greedily received as a great Treasure from the Jews; and that therefore the disagreement between the Old and New Testament, in Respect both to the Exactness and Sense of the said Quotations, has no Place between the genuine Text (now not existing in any Copy) of the Old Testament, but only between the present corrupted Text of the Old Testament and the New Testament. And therefore, in Order to justify the Arguments and Reasonings of the Apostles, he proposes to *restore* the *Text of the Old Testament* as it stood before the Days of ORIGEN, and as it stood in the Days of JESUS and his Apostles. From which *Text* so *restored*, he doubts not, but that it will appear, that the Apostles cited exactly, and argued justly and logically, from the Old Testament.

The Method, by which he proposes to restore us the *true Text* of the Old Testament,

(*b*) Whiston's *Essay*. p. 224.

or a new and better Bible than That we have, is (not by the Means of any one intire Copy that has been lost, and is now found by him, but) by the Help of (*i*) the *Samaritan Pentateuch*; the *Greek Psalms*, as attested by the *Roman Psalter*; the *Antiquities* of JOSEPHUS; the *present Hebrew Text*, the *several Greek Editions and Manuscripts* of the *Septuagint Version*, and the *antient Translations made from it*; the *old Syriac Version*, made from the *Hebrew before the Copies of the Hebrew were so corrupt as they now are*; the *Chaldee Paraphrases*; the *Remains of the later Greek Versions*, particularly those of AQUILA, THEODOTIION, and SYMMACHUS; the *Works of PHILO*; the *Remains of the old Italick or Vulgate Version*; the *Apostolick Constitutions*; the *Fathers and Hereticks*, who lived before, or not long after the *Days of ORIGEN*; the *Hebrew Copies*, that have never come into the *Hands of the MASORITES*, and the *Greek Copies of the Septuagint Version*, read in *Churches in the first Ages of Christianity*, or any *Parts of them*; and, above all, by the *Help of Criticism*, whereby he alters some *Passages* and changes the *Places* of others, which he supposes (*k*) *dislocated*.

Upon this Scheme, which consists of great Variety of Parts, I shall make the following Observations; some of which will, in my Opinion, shew it to labour under as great

(*i*) Whiston's *Essay*, &c. p. 329.
and divers other Places.

(*k*) *Ib.* p. 229.

Difficulties as Mr. WHISTON and others suppose the *allegorical Scheme* attended with, and should lead them either back to the *allegorical Scheme* or to some other *Scheme*, which may better account for all the seeming Differences, and Want of Connection between the Notions in the Old and New Testament.

II.

That it is incredible, that the Old Testament should be so corrupted as Mr. WHISTON asserts.

IT seems incredible, that ORIGEN (who was certainly a good Man and good Christian, as well as the most learned Apologist of all the Antients for Christianity) and other Christians of his Time; should be capable of having their (1) *Vulgar Greek Bible*, or Old Testament (of which the Gentiles had Copies as well as the Christians) taken from them, or letting it drop into Oblivion and be lost, which incontestably proved the Truth of Christianity by exactly recording the Passages cited from thence in the New Testament by the Apostles, and by manifesting to all intelligent Readers, that the Apostles cited, interpreted, and argued from, those Passages justly and truly; and should receive an Old Testament, (and That with the greatest Applause

(1) *Pezron* Defense de l'Antiquité des Tems. p. 304.

for its Integrity, and as a *standard Text*) from Enemies, which subverted the Truth of Christianity, by making the Apostles, to all Appearance, cite falsely, and argue falsely from the Books of the Old Testament. This was being imposed on in Religion, and sacrificing Christianity, which was dearer to them than their Lives, in too gross a Manner to be conceived. The Christians of old were capable of having several gross Things put upon them by dishonest People among themselves; (*m*) (*lying for God and Religion* being deem'd by many, either *no Crime at all, or, however, a very pardonable one; if not perhaps meritorious*;) as for Example, the (*n*) Story of the Cells at *Alexandria*, and other Lyes, which they received and improved from the Jews; who were such celebrated *Lyars*, that a (*o*) *Lyar* and a *Jew* signify'd the same Thing; the (*p*) History of the *Phenix* to illustrate and prove the Resurrection; the (*q*) Account of St. JOHN's being boil'd in a Cauldron of Oyl, and coming out unhurt; and his constant (*r*) lifting up and stirring the Earth over his Grave, as a Man in Sleep does his Bed-cloaths, to prove JOHN alive, as it was supposed to be foretold by JESUS in the Gospel he should be till JESUS *came* again; (*s*) the Transactions

(*m*) *Pezron* *Defense de l'Antiquité des Tems.* p. 224.

(*n*) *Justin Martyr*, *Aliiq;*

(*o*) *Juvenal* *Satir.* 6.

v. 547. *Rutil Itinerar.* l. i. v. 393. See also *Simon* *Suppl. aux Cerem. des Juifs* p. 12.

(*p*) *Clement.* *Epist. ad Corinth.*

(*q*) *Tertullian.* *De Præscrip.* c. 46.

(*r*) *S. Austin* in

John 21. 22, 23.

(*s*) *Apostol. Const.* l. 6. c. 9.

Arnobius, l. 2. p. 64. *Le Clerc.* *B. C.* Tom. 4. p. 203.

between

between PETER and SIMON MAGUS and other Sham-Miracles; forged (*t*) Gospels, and Books under the Names of the Apostles; divers forged (*u*) Passages put into Authors, and Books (*w*) corrupted and forged in favour of Christianity and *Orthodoxy*; the (*x*) Account of a Statue erected by the Romans to SIMON MAGUS as a God, and of Worship paid to him by them; and that impudent Forgery of the *Sybilline Oracles* (wherein the History and Doctrines of the Gospels were taught by supposed antient Prophetesses in as clear a Manner as in the New Testament itself; and the Doctrines of the Christians, in that Age, wherein the *Sybilline Oracles* were forged, more clearly than in the New Testament) which the antient Christians so generally received as to be call'd by the Heathens in contempt (*y*) *Sybillists*; to which may be added, the fabulous and lying Accounts of *Numbers of Martyrs*, which even the credulous and superstitious DODWEL has in some Measure exposed in his (*z*) *Dissertation concerning the Paucity of the Martyrs*; being restrain'd from proceeding farther from his

(*t*) Vid. *Fabricii Cod. Apoc. N. T.*

(*u*) Ap. *Josephi Antiq. & Luciani Opera. Patres Antiqui. Hermes Trismegistes, Hyllaspes, Orpheus, Aristoteles de Pomo. James's Corruption of the Fathers.*

(*w*) Whiston's *Essay on the Apost. Const.* p. 158, 675, &c. *Ib. Pref. to Letter to Earl of Nott.* p. 9, &c. *Ib. ATHANASIUS convicted of Forgery. RUFINUS, JEROM, and CASSIODORE, were remarkable Forgers for the Benefit of Orthodoxy.*

(*x*) *Justin Martyr*, aliq; *Patres.*

(*y*) *Origen contra*

Celsum. l. 5.

(*z*) *Apud Dissert. Cyprianicas.*

(a) great Veneration for the Goodness and Piety of several of the Fathers, who, he says, were too easy of Belief of Matter of Fact, not sufficiently attested.

They might be, I say, and were capable of having such Things imposed on them in favour of Christianity, but cannot be deem'd capable of having such a gross Matter (b) against Christianity imposed on them, as That before-mention'd. And it seems much more reasonable to suppose, that there has been no such Corruption of the *sacred Text* of the Old Testament, and no such Imposition of Jews on Christians, as Mr. WHISTON (and That without just Proofs) pretends; but rather, that the Apostles cited, interpreted, and argued from, the Old Testament after that allegorical Manner they seem now to have done; especially, since the Authors of the Books of the New Testament, and all the first Fathers, and ORIGEN in particular, do undoubtedly often *allegorize* the Books of the Old Testament (as (c) Mr. WHISTON himself allows both the Apostles and Fathers do in 'all other Cases but That of *Prophecies*); and since they all seem to look on allegorical Reasoning as a Method no less conclusive than by rational Proofs, nay to be a truly rational Way of Reasoning, and look on Reasoning from the Letter to be mean and low.

(a) *Four Letters between the Bishop of Sarum and Mr. Dodwel.* p. 29, 30.

(b) *Lightfoot's Works.* Vol. 1. p. 375.

(c) *Whiston's Boylean Lect.* p. 27, 43, 51. *Ib. Essay, &c.* p. 92.

This will appear yet stronger, if it be consider'd, that, as the (*d*) Body of Christians had the *Septuagint* Version, which was read in their Churches, among them from the Time of JESUS, so there were many among the primitive Christians, who understood *Hebrew*. MATTHEW is said by all the Fathers to have wrote his Gospel in Hebrew for the Use of such Christians, who understood Hebrew; the (*e*) *Nazarean* Christians, who were skilful in the Hebrew Tongue, constantly used the Hebrew Books of the Old Testament, as well as the Hebrew of MATTHEW's Gospel; IGNATIUS PAPIUS, HEGESIPPUS, and other Antients used the *Gospel according to the Hebrews*, which was written in Hebrew; the Church of *Cesarea*, in *Palestine*, used the Hebrew of MATTHEW's Gospel, a Copy whereof was, as JEROM (*f*) informs us, preserved to his Time in the Library of *Cesarea*, collected by PAMPHILUS the Martyr; the Church of *Alexandria* received a Copy of MATTHEW's Gospel in Hebrew from PANTÆNUS; and Origen, who was learned in the Hebrew Tongue, placed the *Hebrew Text*, (which he look'd on as authentick, tho' (*g*) agreeable to the present [supposed corrupt] *Hebrew Text*,) as well as the present [supposed corrupt] *Septuagint*, and the several Greek Versions made from the [supposed corrupt] Hebrew, in his famous *Hexapla*; a

(*e*) *Epiphan. Her.* 29.
in Mat.

(*f*) *Hieron Desc. Ecc.*
(*g*) Whiston's *Essay*. p. 297.

Work received by the Church in his Time, with the (*b*) *greatest Applause*. All which should seem to be sufficient Security against the Jews making any Alterations in the Hebrew Text to the Prejudice of Christianity. Besides, we are inform'd by (*i*) TERTULLIAN, that the Books of the Old Testament in Hebrew, which the Jews presented to PTOLEMY King of *Egypt*, were shown in his Time among the Curiosities of the *Ptolemean Library*; which, as well as the Septuagint Version, preserved in the same Library, must hinder the Jews from being able to corrupt the Old Testament, as charged upon them by Mr. WHISTON, without being detected.

In fine, no one could well imagine that the primitive Christians, and ORIGEN in particular, should be capable of such a Degree of Stupidity to be so imposed on, but Mr. WHISTON; who, notwithstanding the antient Fathers do (*k*) unanimously affirm, that St. MATTHEW's Gospel was originally written, and was extant among them in Hebrew, yet (*l*) maintains, they were all mistaken in that Fact; which one would think, some, if not all, those antient Fathers should know to be true. For no *real* Instances of the monstrous Corruptions, and Impositions, and Folly, and Ignorance, and Negligence, prevalent among

(*b*) *Hody De Text. Origen. l. 3. pt. 1. c. 5.*

(*i*) *Tertulliani Apologeticus. c. 18.*

Crit. du Nov. Test. c. 5.

(*k*) *Simon Hist.*

(*l*) *Whiston's Essay. p. 182.*

Christians ; not even the Loss of ORIGEN's *Hexapla*, a Work so useful to all learned Christians ; nor the Loss of CLEMENT's *Epistle to the Corinthians* (a Book esteem'd (m) *cannonical* by the antients) for many hundred Years, and but lately brought to Light ; nor even the taking the Bible out of the Hands of the People both of the Greek and Latin Church ; which was submitted to as a Piece of true Religion by them, who very naturally thought their Priests better Guides, than God in his Word appealing to their own Understandings ; I say, none of these seem equal to the Imposition above-mentioned.

Besides, it is so far from being evident ; that the *Septuagint*, as it was in the Hands of Christians before ORIGEN wrote his *HEXAPLA*, was uncorrupt ; and that ORIGEN contributed to render it corrupt ; that, on the contrary, it is manifest, that (n) ORIGEN found the *Septuagint* in a very corrupt State, and did really restore a better Text in innumerable Places, and That to the Satisfaction of many Christians, who approved of and used his Text as a *standard Text*, without thinking in the least, that they were deprived of any Argument for the Truth of Christianity, that had been urged from former Copies of the *Septuagint*.

(m) Wake's *Prelim. Disc. to Genuine Epistles*, &c. p. 117.

(n) See GRABE *De Vitiis 70 Inter. ante Ævum ORIGINIS*, & *de Remediis ab ipso adhibitis in ejusdem Hexapla Editione*. Montfaucon *Prelimin. ad Origenis Hexapla*. c. 4.

III.

That to suppose the Old Testament so corrupted, as Mr. WHISTON asserts, is to give up Christianity to Jews and Infidels.

CAN any Thing tend more to expose Christianity to the Contempt of *Jews and Infidels*, and to justify all Unbelievers in rejecting it, than to suppose, as Mr. *W.* does, Christianity not grounded on the present Old Testament, and therefore false, if consider'd as having its Dependence thereon?

Do not the Jews take it for granted, on vulgar Tradition among themselves, that they have a true Copy of the Books of the Old Testament? And do not all Infidels take it for granted, upon the vulgar Tradition of Jews and Christians, that the present Books of the Old Testament are the very Books, upon which not only Jews but Christians ground their Religion? And will not both Jews and Infidels think the Cause of Christianity sufficiently weak, if Christians once allow, that the New Testament depends not on the [present] Old Testament, contrary to what Christians have for many Ages past asserted, and to what the primitive Fathers and the Apostles themselves, according to all Appearance, asserted before them? It has been thought by Divines (o) to be of very

(o) *Kidderi* Epist. ad *J. Clericum* apud Bib. Choif. Tom. 4. p. 379.

ill Consequence to Religion, to suppose any Alterations have been made in the Old Testament; and PEREIRA, HOBBS, SPINOZA, SIMON, and others have been severely censured, as giving up or attacking the Bible, for asserting, that some few Interpolations, tho' not relating to the Essentials of Religion, have been made therein. Of how great Consequence then, must such Alterations be deem'd, which affect the very Being and Reason of Christianity?

Are not all Unbelievers of Christianity justify'd for rejecting it, from the Time the true Copy of the Old Testament was *lost* among Christians, to the Time Mr. *W.* publish'd his (*p*) *Boylean Lectures* and his *Essay towards restoring the true Text of the Old Testament*; wherein it is suggested to the World, that our present Text is not the *true Text of the Old Testament* in Respect to those Places, on which the Apostles ground the Truth of Christianity? For if the Grounds and Reasons for Christianity, contain'd in the Old Testament, were *lost*, Christianity was then *lost*.

And may not Men still justly reject Christianity? For can it be the Duty of Men to inquire after a *lost* Book (and That impossible now to be recover'd) in Order to find out, whether Christianity had any solid Grounds or no at first, when all the present Appearances are, according to Mr. *W.* that it had no solid Grounds? Or can Men reasonably *suppose*

(*p*) Whiston's *Boyl. Lect.* p. 30, 67—72.

without Proof (for really That is all Mr. *W.* has to support his *Hypothesis*, to which he seems merely driven by the conceived *Absurdity* of the *allegorical Hypothesis*; arguing herein like (q) FAUSTUS the Manichæan Bishop, who thought MATTHEW and LUKE interpolated and corrupted on Account of the Difficulties in their several Genealogies of JESUS, and of their Contradictions to one another; and also JOHN's (r) Gospel corrupted, wherein CHRIST says, MOSES wrote of him, because he could find no such Passage in the Books of MOSES) I say can Men reasonably suppose, without Proof, that the Apostles cited, interpreted, and argued justly from the Old Testament, when we see (as Mr. *W.* says) they did not; taking them to have cited, interpreted, and argued from the present Old Testament?

Lastly, may not Mr. *W.* as well hope to convert Jews and Infidels by *allegorical Reasoning* from the Old Testament, how *weak* and *enthusiastical* That may seem to him to be, as by a *lost* Bible, now to be recover'd by *Criticism*? Nay, may he not have better Hopes, since That was manifestly the Method of arguing used by the Apostles and first Fathers (by his own (s) Confession in all other Cases, but That of *Prophecies*,) and has been deem'd (also by his own Confession) to have been the

(q) *Faustus* apud August. contra Faust. l. 3. c. 1.

(r) Ib. l. 16. c. 2. See also l. 18. c. 3. & l. 32. c. 1.

(s) Whilston's Boylean *Lectures*. p. 67. Ib. *Essay*. p. 91, 92.

Method used by all Christians, in all Cases, from the Days of JEROM; That is, from the End of the fourth Century to this Day; during which Time Christianity has greatly prevail'd over the World; tho' standing on allegorical Reasons, That is, according to Mr. *W*, on (*t*) *weak and enthusiastical Reasons*; tho' (*u*) *the Hebrew and Septuagint have been put upon the Wrack, and even tortured by the Criticks, to see if by any Violence the Citations of the Apostles from the Old Testament can be made to accord with the Texts cited; tho' the truly judicious and impartial know, that This has been hitherto done with little Success; and tho' the Old and New Testament are in an irreconcilable State, to the great Perplexity of good Christians, and the open Scandal of Jews and Infidels?*

If therefore Men have been converted to Christianity by the Books of the New Testament, or by the Writings of Christians, they have been converted by the Jewish allegorical Method of arguing from the Old Testament.

Typical and allegorical Reasoning was deem'd so strong and useful by the most eminent of the primitive Apologists for Christianity, towards the Conversion of Pagans, that they use this following Argument to them, which I shall give you in the Words of JUSTIN MARTYR, who urges it in its full Strength; referring you farther to (*w*) TERTULLIAN,

(*t*) Whiston's *Essay*. p. 92.

(*w*) *Tertulliani* Apol. c. 6.

(*u*) *Ib.* p. 282.

MINUTIUS FELIX, and others. Says JUSTIN to the Pagans, (x) *The Cross is the Characteristick of CHRIST's Power and Government, and is visible almost in every Thing we see; for cast your Eyes upon the World, and tell me, whether any Thing is transacted, any Commerce maintain'd without the Resemblance of a Cross. Without this Trophy of ours, you cannot go to Sea; for Navigation depends upon Sails, and they are made in the Fashion of a Cross. There is neither ploughing, nor digging, nor any handicraft Work perform'd, without Instruments of this Figure; nay a Man is distinguish'd from a Beast by the Uprightness of his Body, and the Extension of his Arms, and the Prominency of the Nose he breathes thro', which are all Representations of the Cross, in Allusion to which the Prophet speaks, (y) The Breath of our Nostrils Christ the Lord. Moreover, your Banners declare the Power of this Figure; and the Trophies you use every where in your publick Processions are Symbols of Power and Dominion, altho' in your Practice you have no Regard to the Reason of the Figure; and the Images of your departed Emperors you consecrate upon CROSS-LIKE Engines, and inscribe them Gods. Since therefore we invite you by Reason and the Ceremony of the CROSS, so much in Vogue among you, we know we shall be blameless for the future, whether you embrace the Christian Faith or not, for we have done*

(x) Reeves's Apol. Vol. 2. p. 144, &c. Ib. Vol. 1. p. 97.

(y) Lament.

our best (That is, we have argued typically and allegorically with you) *to make you Christians.*

The famed IRENÆUS proves; that there cannot be more, nor fewer than (z) four Gospels; *because there are four Corners of the World, and four principal Winds, and from many other such Topicks.* And an eminent Critick (a) observes of all the primitive Fathers, that they, *omnia Gentium facta, dicta, scripta ita interpretabantur ut ea omnia proposito suo accommodarent, aliquando contra Gentium Mentem.*

But what seems surprizing, Mr. W. himself is not inferior to IRENÆUS in typical Argumentation; by arguing in the same Manner, and with the same Strength for the *Apostolical Constitutions* (which is with him *the most sacred Book* of the New Testament) as IRENÆUS does for the *four Gospels.* These (b) *Constitutions* says he, *appear plainly to be genuine, and to be derived by the Apostles from our Saviour, because they have those distinguishing Characters belonging to divine Appointments, which those parallel Settlements under the Law of MOSES, that were undoubtedly divine, exhibit to us.* He mentions these following among others, as some of the most obvious particulars.

1. *As the Jewish Laws, those in particular, which typify'd the Christian Dispensation, were*

(z) *Irenæus.* l. 3. c. 11. Vide *Feuardentii* Annot. in locum.

(a) *Des. Heraldus* in *Tertullian.* Apol. p. 77.

(b) *Whiston's Essay on the Apostol. Constit.* p. 172.

given,

given, as to Place, on a Mountain, Sinai; and as to Time, in just forty Days Space; so were these CONSTITUTIONS or Christian Laws given as to Place, on a Mountain, Sion; (for which imaginary Place of the Delivery of his imaginary Apostolick Constitutions, he can have no (c) Proof;) and as to Time, in just forty Days Space also, (for which imaginary Term he has equal Proofs) before our Lord's final Ascension. And these Circumstances are so observable under the Gospel, that Memorials, both of the Place and Time, continued many Ages in the Christian Church (which Memorials are likewise without Proof;) and by them the antient Types and Prophecies were eminently fulfill'd, as it is easy to observe from what has been said.

2. *As the whole Body of the Laws of MOSES seem to have been divided into two main Branches, the one secret, but the other open, and publish'd to the whole World, written for their daily Use, and put into every Body's Hands; nay Part of it at least written on Pillars also; (which first Branch has no Foundation in the Bible, and is the mere Invention of modern Jews, who, a great Deal above a thousand Years after MOSES, publish'd an oral Law, which they pretended had been secretly given to MOSES at Mount Sinai at the same Time that the written Law was given;) so it was more certainly as to the Laws of CHRIST. That Part, which is contain'd in the Books*

(c) See his pretended Proofs. c. 1.

of the New Testament, being in like Manner open to all, and constantly read in Families and publick Assemblies; but the other Part, contain'd in these Books, intrusted secretly with the Governors of the Church, as the proper Rule of their publick Courts, Assemblies, and Administrations, as we have already seen.

He has other such typical Considerations, which I omit, referring my Reader to them. I shall only observe, upon these two cited, that Mr. *W.* by much out-typifies IRENÆUS; for IRENÆUS only makes Things, which are supposed to have a real Existence, and have a Similitude in some Respect, to be *Type* and *Anti-Type*; but Mr. *W.* invents Things first, and then invents *Type* and *Anti-Type*.

If Mr. *W.* therefore will duely consider the constant Practice and great Success of allegorical Argumentation, and the mighty Force of allegorical and typical Arguments upon himself; he need not have Recourse to the Supposition of a *lost* Old Testament to avoid the *allegorical Hypothesis*; nor need he be so apprehensive of the (*d*) *Insults* and *Reproaches* of *Jews* and *Infidels* on that Account, who have never been able to withstand the Success of that *Hypothesis*; but should rather apprehend and fear their *Insults* and *Reproaches* upon himself, who proceeds with them on the Supposition of a *lost* Old Testament.

(*d*) Whiston's Boylean Lect. p. 16, 20, 29. Ib. *Essay*, &c. p. 92.

IV.

That Mr. WHISTON is not able to restore one propheticall Quotation made out of the Old in the New Testament, so as to make That literally apply'd, which now seems allegorically apply'd.

BUT to confute Mr. *W*'s *Hypothesis* effectually, I observe, that he is not able, either by the Means of various Readings drawn from the Sources before-mention'd or by critical Emendations, or by taking out Passages, or by placing right supposed dislocated Passages, or by all these together, so to restore any Citations of Prophecies made from the Old Testament and said to be fulfill'd in the New, as to make them obviously, and literally, and agreeably to the Context where he places them, relate to the Purposes, for which they are cited by the Authors of the New Testament. And if he is not, then is his *Hypothesis* a vain *Hypothesis*, and serves no Purpose whatsoever; unless he thinks it sufficient to suppose, from the mere Authority of the New Testament, the Citations pertinent in his Sense, without being able to show, that it is possible for any one of them to be so; and then he need not have wrote his *Essay* to restore the true Text of the Old Testament.

I shall go thro' those few Citations of Prophecies made from the Old Testament, and said

said to be fulfill'd in the New, which he produces in his *Essay*, and pretends so to place in the Old Testament as to make them relate, in their obvious Sense, to the Purposes, for which they are alledged by the Authors of the New.

1. I begin with That of St. MATTHEW, who, on Occasion of our Saviour's being carry'd into *Egypt*, and being brought back, says, This was done, *(e)* *that it might be fulfill'd, which was spoken of the Lord by the Prophet, saying, "Out of Egypt have I call'd my Son."*

Upon which Words Mr. *W.* *(f)* very justly observes, that St. MATTHEW's Citation, "Out of Egypt have I call'd my Son," *no where now appears in the Old Testament as apply'd to the Son of God or MESSIAS, either in Hebrew or Greek; but is Word for Word in HOSEA, where it is apply'd to the People of Israel, whom God, by MOSES, had antiently call'd or brought out of Egypt.* Which Passage is therefore supposed by all *Christian Commentators* (and perhaps by all Christians but himself) to be taken from HOSEA by St. MATTHEW, and to be apply'd by him in a secondary or allegorical Sense to JESUS's being call'd out of *Egypt*.

Where then does Mr. *W.* place these Words in the Old Testament so as to make St. MATTHEW cite and apply them according to the obvious and literal Sense, which they bear in

(e) Matt. 2. 15.

(f) Whiston's *Essay*. p. 88.
the

the Old Testament, That is, according to Mr. *W*, pertinently?

He (g) conjectures, MATTHEW *had in his Eye this noble Prophecy of ISAIAH concerning the MESSIAH*; which I shall set down, according to the present Copy of ISAIAH in one Column, and according to Mr. *W*'s Amendment, by the Force of Criticism, in the second.

Isaiah 41. 8, 9.

But thou Israel art my Servant, JACOB, whom I have chosen, the Seed of ABRAHAM, my Friend. Thou whom I have taken from the Ends of the Earth; and call'd thee from the chief Men thereof, and said unto thee, Thou art my Servant, I have chosen and not cast thee away.

Whiston. p. 91.

Thou Israel art my Son; I have chosen thee; the Seed of Abraham my Friend. Whom I have taken from the Borders of the Sand, and *call'd thee out of Egypt*, and said, Thou art my Son, I have chosen thee, and not cast thee away.

Now let this Passage of ISAIAH, wherein Mr. *W*. by conjecture puts in the Words *out of Egypt*, instead of the more general Words *from the chief Men*, be supposed to be the Passage referr'd to by St. MATTHEW (which yet I presume not one Reader will allow;) how does the literal and obvious Sense thereof

in ISAIAH appear to concern JESUS's Coming out of Egypt, any more than the obvious and literal Sense of the Passage in HOSEAH? Does not the whole Chapter in ISAIAH as plainly concern the Body of the Jews, spoken of in the Text under the Term *Son*, as the Chapter of HOSEAH, where the Jews are spoken of under the same Term *Son*? And does not (b) *Grotius* so interpret the Place; tho' he conjectures with Mr. *W*, that the Prophet had Egypt in his View, as (i) others do *Chaldea*?

It is certain, that the Words of ISAIAH are literally and obviously applicable to the *past* Calling of the Jews out of Egypt. And if so, it is not reasonable to make them a *Prophecy* and to relate to the future Calling of JESUS out of Egypt, which seems very remote from the Thoughts of the Prophet, who has no one Circumstance in the whole Chapter to lead an unprejudiced Reader into such a Thought. And therefore, if these Words of ISAIAH are referr'd to by St. MATTHEW, Commentators will be no less obliged to consider them as apply'd by St. MATTHEW in a secondary or allegorical Sense, than they do the Words of HOSEAH; to *which* it cannot well be doubted St. MATTHEW does refer; they being the express Words of HOSEAH, and no where else to be found in all the Old Testament.

2. The next Quotation, which Mr. *W*. (k) endeavours to place right in the Old Testa-

(b) *Grotius* in locum.

(i) *White* in locum. p. 297.

(k) *Whiston's Essay*. p. 93.

ment, is contain'd in these Words of St. MATTHEW. (1) *Then was fulfill'd That, which was spoken by JEREMY the Prophet saying,* "and they took the thirty Pieces of Silver, the Price of him, that was valued, whom they of the Children of Israel did value; and gave them for the Porter's Field, as the Lord appointed me."

Now this Quotation is not in JEREMY the Prophet, but is (m) thought to be in ZACHARY; where, according to its literal and obvious Sense, it bears not that Meaning, which St. MATTHEW puts upon it; and where, in Mr. W's Opinion, (n) it *hardly bears any good Sense at all.*

What is it now Mr. W. does on this Occasion?

He *believes*, (o) that St. MATTHEW *cited what was then in his Copy, not out of ZACHARY, but JEREMY; and he believes, that not only this Prediction, but several others, now inserted in ZACHARY, really belong to JEREMY.* Belief is a notable Proof! But granting this Prophecy, now to be found in ZACHARY, did, in St. MATTHEW's Time, exist in JEREMY; why does he not plant this Quotation in some particular Place of JEREMY? For till That be done, we cannot judge of the Pertinency of it. To suppose it pertinent without giving it a Place in JEREMY, is to beg the Question about the Pertinency of

(1) Matt. 27. 9.
Zach. 11. 3, 12.

(m) Whiston's *Essay*. p. 94.
(n) Whiston *lb.* p. 95.

(o) p. 94.
the

the Apostles Quotations in their literal Sense. He says, the Quotation is (*p*) *good Sense*, as it is cited in St. MATTHEW. But how does That show it to be apply'd according to the literal Sense it bears in JEREMY? And yet This is all Mr. *W.* does towards placing this Quotation, or *restoring* the *true Text* of JEREMY, in this Instance.

But to set the Matter of this Quotation in its due Light, and effectually to confute any chimerical Scheme of placing this Quotation in our present Book of JEREMY, or in any other authentick Book of JEREMY; it appears, that it cannot be placed in him, but by such a Method as will place any Quotations, or Prophecies, in him. For the Quotation was made from an *Apocryphal Book*, ascribed to JEREMY, as JEROM (*q*) assures us, who *saw* and read that *Apocryphal Book*.

I add here, by the Way, that the *Syriac* and *Persic* Versions, and those *other Copies* of St. MATTHEW, which have (*r*) *not the Name* of the Prophet, but barely mention *the Prophet*, seem corrupted on Purpose to make St. MATTHEW not guilty of citing JEREMY falsely; the Translators or Transcribers, either not knowing whence St. MATTHEW had this Citation, or thinking, that St. MATTHEW should not have cited a Book, forged under JEREMY's Name, as a Book of the *Prophet* JEREMY.

(*p*) Whiston's *Essay*. p. 95.
 Spicil. Sec. 1. p. 135.
 of the *Messias*. Vol. 2. p. 196, 197.

(*q*) Hieron. apud Grabe
 (*r*) Kidder's *Demonst.*

3. A third Prophecy, which Mr. *W.* endeavours rightly to place and regulate in the Old Testament so as to make it pertinently apply'd, is the famous *Prophecy* cited by St. MATTHEW, "Behold, a Virgin shall be with Child, &c."

He owns, (s) that the Words cited by St. MATTHEW, "Behold, a Virgin shall be with Child, and shall bring forth a Son, and shall call his Name IMMANUEL," as they stand in the *Hebrew* and *Septuagint* of ISAIAH, do include such an additional Clause as seems no Way applicable to the MESSIAH; and so occasions the Jews to triumph, as if the Prediction were meant not of a Virgin, but only of a young Woman in the Days of AHAZ. For so runs the Context, as he says, in the *Hebrew*; and the present *Septuagint*, for the Main, agrees to it; (t) "and the Lord added to speak unto AHAZ, saying, ask thee a Sign of the Lord thy God. Ask it either in the Deep, or in the Height above. But AHAZ said, I will not ask; neither will I tempt the Lord. And he said, Hear ye now O House of DAVID, is it a small Thing for you to weary Men? But will ye weary my God also? Therefore the Lord himself shall give you a Sign; behold, a Virgin shall conceive, and bear a Son, and shall call his Name IMMANUEL. Butter and Honey shall he eat; that he may

(s) Whiston's *Essay*, &c. p. 229, &c. Matt. i. 23.

(t) Isaiah 7. 10 — 16.

“ know to refuse the Evil, and chuse the
 “ Good. For before the Child shall know to
 “ to refuse the Evil, and chuse the Good,
 “ the Land that thou abhorrest shall be for-
 “ saken of both her Kings.”

Upon which Passage Mr. *W.* (*u*) thus argues. *What has the Birth of the MESSIAS, the true IMMANUEL, of a Virgin to do with the Birth of another Child, before whose coming to Years of Discretion, RESIN King of Syria, and PEKAH King of Israel were to leave the Land of Judah in the Days of King AHAZ? And therefore to make this Quotation of St. MATTHEW pertinent, Mr. W. strikes out, by mere Force of Criticism and Conjecture, and without any Foundation from pretended various Readings, these Words, which he calls an additional Clause, and which plainly limit the Prophecy to a short Time to come (w) Butter and Honey shall be eat; that he may know to refuse the Evil and chuse the Good. For before the Child shall know to refuse the Evil and chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings. I say, by the mere Force of Criticism; for as to his Pretences, that, in the Copies (x) used by JUSTIN MARTYR and TERTULLIAN, the Text of ISAIAH is not wholly in the same Order wherein it now is; and that the Apostolical Constitutions quote a Part of the Text of ISAIAH, not as it is in the present Copies;*

(*u*) Whiston's *Essay*, &c. p. 230.

(*x*) Whiston's *Essay*, &c. p. 232.

(*w*) Isa. v. 15, 16.

I answer,

I answer, 1. That whatever Variations from the *Septuagint* there may be in JUSTIN's and TERTULLIAN's Quotations of this Chapter of ISAIAH, the *additional Clause*, which destroys the literal Application of the Prophecy to JESUS, appears in its Place, both in (y) JUSTIN and (z) TERTULLIAN; and secondly, I answer, that the (a) *Apostolical Constitutions* cite only one Verse of ISAIAH, viz. the 14th, without a Word about what precedes or follows.

Now pursuant to this first Change he reads *Virgin*, according to the *Septuagint*, and not *young Woman*; tho' the original Hebrew Word (b) signifies, as appears by its Use in other Places and by the present Context, as he allows, a *young Woman*, who might, or might not be a *Virgin*.

But what will Mr. W. get by these Changes, except a possible Application of Words, taken by themselves without their Context, to the Event of MARY's Conception of JESUS? Which will never convince a reasonable Man, that the original, obvious, and literal Sense of ISAIAH, was to prophecy of the Conception of JESUS by the Virgin MARY.

Nothing will be obtain'd, even by reading (instead of *young Woman's being with Child*) *Virgin's being with Child*; for that Expression asserts no miraculous or extraordinary Concep-

(y) *Justini Opera.* p. 262. 290. (z) *Tertulliani Opera.*
p. 191 (a) *Const.* l. 5. p. 321. (b) *Erasmus in Matt.* 1. 30.

tion, since it does not necessarily imply, that a *Virgin* shall conceive without the Concurrency of a Man ; or, if it does, points not obviously and primarily at the *Virgin MARY*. Nor will any Thing be obtain'd, by supposing the *Clause* before-mention'd to be *dislocated* or taken from its proper Place and added to this Prophecy, besides the taking away one Demonstration out of several that appear in *ISAIAH*, that the Prophet had the Birth of a male Child of a *Virgin* or *young Woman* in the Time of *AHAZ*, and not the Birth of *JESUS* by the *Virgin MARY*, in his first Thoughts. For the whole Context will still speak against him, and, even in his Opinion, not perfectly serve his Purpose. For after he has corrected *ISAIAH* as above-mention'd, and after he has divided *ISAIAH*'s Prophecy into several Prophecies, and made those Prophecies independent of one another, he confesses, that (c) *the present Order of the Parts* of those Prophecies and their present Coherence and Context will still make them *look disorder'd*. Mr. *W.* must therefore, if he will go on to endeavour to make this Quotation pertinent, make farther Alterations ; for what he has done already does not, by his own Confession, place it to full Satisfaction.

(c) Whiston, p. 232.

V.

That the Jews have not corrupted the Old Testament, in Respect to the Passages cited from thence in the New.

MR. *W.* endeavours to show, that (*d*) *the Jews have greatly corrupted the Old Testament, and more especially as to the Quotations made from thence in the New Testament,*

To prove this last Point he (*e*) produces some Passages cited by the Apostles, which are not apply'd according to the obvious Meaning, which they signify in the Places where they stand in the Old Testament; some Passages, which seem not exactly cited by the Apostles; others (*f*) wanting in the Hebrew; and many (*g*) Passages, such as *He shall be called a Nazarene, &c.* which, he says, are *intirely wanting in all Copies of the Old Testament.* He also urges the following Passage of JUSTIN MATYR to prove his Charge against the Jews.

“ I would have you know, says (*b*) JUSTIN
 “ to TRYPHO, that your Rabbins have in-
 “ tirely taken away many Texts of Scripture
 “ from that Version, which was made by
 “ the Elders that were with PTOLEMY,

(*d*) Whiston, p. 17—112. 220—281. p. 87, 88, &c.
 129. (*e*) *Ib.* p. 87, &c. 103. 129. 229. 321. (*f*) p. 63.
 (*g*) p. 104.—110. (*b*) p. 140.

“ wherein it was exprefly declared, that this
 “ JESUS, WHO WAS CRUCIFY’D, WAS GOD
 “ AND MAN, AND WAS TO BE CRUCIFY’D
 “ AND DIE. Which Texts, becaufe I know
 “ that all thofe of your Nation do reject, I
 “ do not infift upon fuch Inquiries ; but fhall
 “ content myfelf in thefe Debates with ma-
 “ king Ufe of thofe Texts, that are ftill ex-
 “ tant in your allow’d Bibles. For as to what
 “ Texts I have hitherto alledged to you, you
 “ allow of them all ; excepting that fhort
 “ Citation, *Behold, a Virgin fhall be with*
 “ *Child.*” Then TRYPHO faid, “ I defire,
 “ that you will firft tell us which are thofe
 “ Texts of Scripture, that you fay have been
 “ corrupted. To which I reply’d ; I will do
 “ as you defire me. From what ESDRAS ex-
 “ plain’d concerning the Law of the Paffover,
 “ they have taken away this Part of his Ex-
 “ plication. And ESDRAS faid to the People,
 “ *this Paffover is your Saviour and your*
 “ *Refuge ; and if you will confider it, and it*
 “ *come into your Heart that we fhall humble*
 “ *him for a Sign, and afterward fhall believe*
 “ *on him, then this Place fhall not be made*
 “ *defolate for ever, fays the Lord of Hofts.*
 “ *But if you fhall not believe on him, nor*
 “ *harken to his Preaching, you fhall be rejoyced*
 “ *over among the Nations. And from the*
 “ Words (i) of JEREMIAH, they have cut
 “ off This ; *I was an (innocent) Lamb, that*
 “ *was led to be facrificed. They devized De-*

(i) Jer. 11. 19.

“ *vices against me, saying, Let us cast Wood*
 “ *into his Bread, and let us thrust him out of*
 “ *the Land of the Living; and let his Name*
 “ *be remember'd no more.* Now this Text,
 “ which is taken out of the Words of JEREMIAH, is still found written in some Copies,
 “ that are in the Jewish Synagogues; for they
 “ have taken them away but a little while
 “ ago; and That on Account of the Demon-
 “ stration, that arises from them, that the Jews
 “ would take Council about CHRIST himself,
 “ to take him away by crucifying him; and
 “ that after such Council they have crucify'd
 “ him. Besides, they have in like Manner
 “ taken away what follows from the Words of
 “ the same JEREMIAH; *The Lord, the God*
 “ *of Israel, remembred those of his, that were*
 “ *dead, that were asleep in the Dust of the*
 “ *Earth; and he descended to them, and preach'd*
 “ *his Salvation to them.* They have also taken
 “ away these few short Words from the Psalms
 “ of DAVID, (k) *from the Tree.* For when
 “ the Words were these, *say ye among the*
 “ *Gentiles, that the Lord hath reign'd from*
 “ *the Tree;* they left it thus, *say ye among*
 “ *the Gentiles, that the Lord hath reign'd.*”
 Mr. W. (l) farther supports this Charge
 against the Jews, by producing a Passage from
 the same JUSTIN, wherein is contain'd a
 Quotation out of the Prophet ZACHARY,
 which, he says, is not now to be found in ZA-
 CHARY. JUSTIN's Words (m) are, “ Now

(k) Psal. 46. 10.

(l) Whiston, p. 144.

(m) Justin's Apologia. 1. §. 67.

“ what the Jews will say and do when they
 “ see CHRIST a coming in Glory, we are
 “ foretold by the Prophet ZACHARY, in these
 “ Words ; *I will command the four Winds to*
 “ *gather together my dispersed Children. I*
 “ *will command the North to bring them, and*
 “ *the South not to hinder them. And then*
 “ *there shall be a great Wailing in Jeru-*
 “ *salem ; not a Wailing of the Mouths or Lips,*
 “ *but a Wailing of the Heart ; and they shall*
 “ *not rend their Garments but their Minds.*
 “ *One Tribe shall wail another Tribe ; and*
 “ *then shall they see him, whom they have*
 “ *pierced ; and they shall say, why hast thou,*
 “ O Lord, made us to wander from thy
 “ Way ? The Glory, with which our Fathers
 “ have bless’d us, is become a *Reproach to*
 “ *us.*”

In fine, Mr. *W.* (*n*) says, the Jews have
 changed this Clause, *they pierced my Hands*
and my Feet, which he thinks evidently fore-
 told the piercing the Hands and Feet of JESUS
 of Nazareth, and instead thereof read, *as a*
Lion my Hands and my Feet.

Before I answer to these Objections, I will
 readily confess to Mr. *W.* that the Books of
 the Old Testament are *greatly corrupted*, That
 is, greatly changed from what they were when
 they proceeded from the Authors of them.
 He has himself acknowledged, and in many
 Respects proved, that those Books are (*o*)

(*n*) Whiston, p. 78, 79. Pl. 22. v. 16. (o) p. 33.
 44—86. 113.—129. 140. 202. See also Simon Hist. Crit. du V.
 Test. l. 1. & Capelli Critica Sacra.

greatly

greatly corrupted; and particularly, that they are so frequently corrupted in the Names, and Numbers therein set down, especially the Books written after the Captivity, that it is almost endless to enter into the Detail of them; many such Changes happening, without any form'd Design, from the Nature of Things. And it is now generally allow'd by the most judicious and learned (p) Criticks, such as HUET, SIMON, DU PIN, LE CLERC, and particularly, of late, by our excellent PRIDEAUX; that, after the Captivity, several Places were added throughout the Holy Scriptures; or that there are several Interpolations, which occur in many Places of the Holy Scriptures; for that there are such Interpolations is undeniable, there being many Passages thro' the whole sacred Writ, which create Difficulties, that can never be solved, without allowing of them.

Which Interpolations being allow'd to be made long after the Captivity, it should seem, that there are more others than are commonly thought on, and particularly, that many of the prophetical Passages with their Completions have been added. For if once it be allow'd, that Books collected into one Volume have been retrieved from Obscurity, and have had Additions made throughout to them, and That without any express Notice given of such Ad-

(p) Huetii Demonst. Evangel. Simon, Ib. Dupin Dissert. Prelim. sur la Bible. Le Clerc in Vet. Testam. & Sentimens des quelques Theol. Prideaux's Connection, &c. Vol. 1. p. 342, &c. See also Episcopii Instit. Theol. 1. 3. c. 1. p. 217. Limburgii Amica Collatio, &c. p. 181.

ditions,

ditions, which are only to be found out by a critical Examination of those Books themselves; *Prophecies* with their *Completions* recorded in those Books, or fulfill'd before those Books were publish'd with *Additions*, may be justly suspected to be *Interpolations* or *Additions*. For plain *Prophecies*, with *exact Completions*, are not Matters in themselves very credible, without the best and most undeniable Attestations that the former existed before the latter; and it seems most natural, upon the first View of a Prophecy plainly fulfill'd, to suppose the Prophecy made for the Sake of the Event, or both Prophecy and Event invented; as we do in the Case of HOMER and VIRGIL and other Pagan Authors, who make telling Things by Way of Prophecy, a Method in Writing; founded, in all Likelihood, on a Design to keep up *Prophecy* (which made so great a Part of the Pagan Religion) among the Pagans.

The *Pentateuch*, or Book of the Law (*the gross* (q) whereof seems only contended for as genuine and faithfully preserved) must, in a particular Manner, have been liable to great Alterations; as having been antiently much neglected by the Jews, who, both during their Commonwealth and Monarchy, were for the most Part Idolaters and subject to some other religious Law; and as having been reduced, for a considerable Time, to (r) *one Copy*,

(q) Stanhope's *Boylean Lectures*, 1701, Sermon 2. p. 23.

(r) 2 Kings 22. Prideaux's *Connection*, Vol. 1. p. 373.

See also p. 47. 330.

which

which was also lost so long, that the Contents of it were become unknown. And the Alterations have been, according to (s) SIMON, such and so many, as to *hinder us from discerning now, what truly belongs to MOSES, from That, which has been added by those, who succeeded him, or by the Authors of the last Collection of the Books of MOSES.* Which Alterations made JEROM (t) say, *It was indifferent to him, whether you said MOSES was the Author of the Pentateuch, or that ESDRAS re-establish'd it.*

Most of the Books of the Old Testament were liable to great *Corruptions* during the Captivity, when the Jews, who went Idolaters into Captivity, did before the Expiration of it lose their native Tongue; as all the Books afterwards were, when they were transcribed, as is usually (u) supposed, out of the *Hebrew* into the *Chaldee* Character; which seems to suppose the Body of the Jews unable to read their own Hebrew Books, and consequently easy to be imposed on in such a Transcript, which in its (w) Design and Nature did, in all Probability, produce many Changes.

There seems also to be another, and That no inconsiderable Source of Alterations, tho' not before observed, as I know of, by any Body, in the Books of the Old Testament; which the Reader must bear in Mind were, by the Confession of all, considerably alter'd

(s) *Simon Hist. Crit. du Vieux. Testam. p. 50.*

(t) *Hieron. adv. Helvidium.*

(u) *Simon Ib. p. 48.*

(w) *Whiston's Essay, 266, 267, 268.*

by ESDRAS, or some Body else after the Captivity. It is to be observed, that the Jews, who were greatly departed from the *Laws of MOSES*, and especially from the Doctrine of the *Unity of God*, went (x) *Idolaters* into Captivity; that they went into *Chaldea*, a Country, where (y) *one God* had from remote Antiquity been believed and worship'd; that the religious Books (y) of that Nation give a Relation of Matters from the Creation to the Time of ABRAHAM so little different from That contain'd in the *Pentateuch*, that one of the Accounts must, in all Probability, be borrow'd from the other; that particular Care (z) was taken among the *Chaldees* to instruct the Jewish *Youths* of Quality and Parts in the *Chaldean Discipline and Learning*; that the Jews came out at different Times from *Chaldea* such firm Believers and Worshippers of *one God*, and That under the high Patronage and Protection of the Kings of *Chaldea* ordaining such Belief and Worship among them, that they have continued in that Belief and Worship ever since; that it seems more natural for a Body of Slaves and Captives to be form'd by their Masters and Conquerors, than that the Conquerors should be form'd by them, and that the Slave should rather receive Histories, and Antiquities, from the Master, than the Master from the Slave; that, particularly, it

(x) 2 Kings. 2 Chron. (y) *Hide Religio Vet. Persarum. Prideaux's Connection*, Vol. 1. *Lord's Religion of the Perses. Pocock Specimen Hist. Arabum*, p. 148. *Berosus apud Joseph.* cont. Ap. l. 1. (z) *Ib. Antiq. l. 10. c. 11,*

seems improbable, that the Jews, who changed their own idolatrous Notions and Practices for those of the *Chaldeans*, should have so much Credit with the *Chaldeans*, as to introduce new History and *Antiquities* among them; and that it seems more probable, that the Jews, who became compleat Converts to the Notion of *God* received among the *Chaldeans*, and were in many Respects form'd and disciplin'd by them, should receive their *History* and *Antiquities* from the *Chaldeans*, who were an antient, polite, and learned People, and must have some historical Scheme of Things going among them, which they received not only as Truths, but as religious Truths. From all which (as well as from many other Considerations, which I now omit) it should seem very probable, that the Jewish Books, which were new form'd, alter'd, and publish'd after the Chaldean, or Babylonian, or Persian Captivity, (call it as you please) might also receive Chaldean Alterations, no less than those other undisputed Alterations.

It may also be supposed, that numerous Changes were introduced in all the Books of the Old Testament, when the *Masorites* invented Points and Accents, and thereby first fix'd a Text, which every one before was to find out for himself by Conjecture and his own Judgment.

Lastly, the Jews themselves (a) allow of the Lawfulness of making Alterations or Emenations of their sacred Books; provided they think them for the Honour of God and for Religion.

(a) Whiston's *Essay*, p. 220.

Many Changes therefore in the Old Testament I readily yield to Mr. WHISTON; the Nature and Reason whereof I reserve for another Occasion. But what I deny here, and is the Question between Mr. *W.* and me, is, that the *Jews* have with Design *greatly* or at all *corrupted* the Old Testament as to any of those Passages cited from thence by the Authors of the New Testament; and to the Proofs he has offer'd to make good his Charge against the Jews, I answer as follows;

1. First, I say, that the Apostles might cite and apply the Passages they cited out of the Old Testament after the Jewish Manner; as they seem to have done, and as almost all Christians assert they have done. And therefore Mr. *W.* manifestly begs the Question about the Jews Corruption of the Books of the Old Testament in all his Instances; which, let them seem ever so remote from the *Septuagint* or *Hebrew* Text of the Old Testament, may be justify'd by the known Practice of citing and applying Scripture used by the Jewish allegorical Writers.

2. Secondly, the Apostles might cite the *Septuagint* for divers of those Places, which Mr. *W.* supposes corrupted in the *Hebrew*. For the *Septuagint* was not only a false Translation in innumerable Instances but contain'd (b) *Additions* to the Text; some whereof were made by the *Seventy*, who were supposed by

(b) *Capelli Critica Sacra.* *Simon Hist. Crit. du V. T.* Ib. p. 57. 103 *Usser De Sept. Interp. Edit.* p. 8. *Simon Hist. Crit. du N. Test.* p. 240. Ib. *H. C. du V. T.* p. 294.

many to be inspired in making them, no less than in the Translation itself; and others by the *Hellenist Jews*, who used that Translation in their Synagogues; (which *Additions* plainly show the Reason, why (c) *there are not near so many Texts cited in the New Testament out of the Old, either different from, or wanting in the Greek Version now extant, as in the Hebrew Original.*) And, I find both antient and modern Criticks defend the Apostles, for citing Passages out of the *Septuagint*, which either did not at all occur in the *Hebrew* of the Old Testament, or were not rightly translated from the Hebrew, after the following Manner; *This is generally to be observed, says (d) JEROM, that whenever the Apostles speak to the People, they cite such Passages of Scripture as were known among them; and in speaking of a Passage in the (e) Acts, wherein St. LUKE follows the Septuagint, which says the Family of JACOB were seventy five Souls, contrary to the Hebrew, which says they were but seventy Souls, says in Justification of St. LUKE, that St. LUKE ought not to write contrary to that Scripture, which was so commonly used as the Septuagint, and which at that Time had more Credit, than what St. LUKE could say himself. SIMON (f) says, it is unjust to accuse the Evangelists and Apostles with being Falsifyers, because they cite Scripture other-*

(c) Whiston's *Essay*, &c. p. 128.
in Gen. c. 40.
V. T. p. 233,

(e) Acts 7. 14.

(d) Hieron. *Quæst. Hebr.*
(f) Simon *Hist. Crit. du*

wise than it is in the Original, since they made Use of that Scripture, which was in Use among the Jews. And CAPELLUS (g) says, The Apostles follow'd the Septuagint, lest they should scandalize the more weak Hellenists and Gentile Christians (to whom the Hebrew Tongue was unknown, and who therefore did, and could only use the Septuagint); who, if the Apostles had cited genuine Scripture, would have thought they had forged Scripture to serve a Purpose; and their Credit would have been call'd in Question.

Mr. *W.* therefore has no Reason to charge the Jews with corrupting the Hebrew Text because it differs from the Septuagint Text cited by the Apostles.

3. Thirdly, JESUS and the Apostles might cite or use a Copy of the Septuagint very different from those Copies derived down to us; for the (*b*) antient Copies of the Septuagint (in all which there were Additions, which were not in the Hebrew Text) differ'd much from one another; and Mr. *W.* supposes LUKE to cite a (*i*) false Copy; or they might use and cite other Translations of the Old Testament, which differ'd from the original Hebrew, besides the Septuagint; for Dr. PRI-DEAUX; on Occasion of its being said in (*k*) LUKE, that our Saviour read in the Synagogue at Nazareth a Passage out of ISAIAH, which

(g) Capelli Critica Sacra. p. 54.

du V. T. p. 235.

Hexapla, c. 4.

119.

(k) Luke 4.

(b) Simon Hist. Crit.

Montfaucon Dissert. Prelim. ad Origenis

(i) See Whiston's Essay, p. 115, 116. p.

Passage of ISAIAH, as reported by LUKE, does not agree exactly either with the Hebrew or Septuagint; tells (1) us, that it seems most likely that he read it out of some Chaldee Targum, That is, a Chaldee Paraphrase or Translation, which was read in the Synagogue. And therefore no Argument can be urged, for the Corruption of the Hebrew or Septuagint by the Jews, from the Citations of the Apostles out of the Old Testament not being exactly found in either of those Copies.

4. Fourthly, divers of the Passages, which Mr. W. mentions as *corrupted*, and divers of those, which he mentions as *wholly omitted* in the Old Testament, were most certainly not taken from the Old Testament by the Authors of the New, notwithstanding he says the Apostles took them from thence. For it is well-known, that the Jews had several Books deem'd sacred among them, which were forged, under the Names of their Prophets, and are now either lost or not rank'd among the Books of the Old Testament; which forged Books the primitive Christians received as sacred in some Degree from the Jews, and used them, and read them in their religious Assemblies. Of This Mr. W. was inform'd by the late learned Bishop LLOYD, who thus wrote to him. (m) VIGILIUS was one of those orthodox Bishops, that were under the

(1) Prideaux's Connection. Vol. 2. p. 547. See Capelli Critica Sacra. p. 58, 59.

(m) Lloyd's Letter to W. apud W's Historical Pref. p. 34.

heavy Persecution of these Arian Kings of the Vandals about A. D. 500, and then did write Books against the reigning Heresy; which, for Concealment sake, he put out in the Name of ATHANASIUS. Thus did some of the Jews, in the Times of Persecution, write Books against heathen Idolatry. One, that is call'd the Wisdom of SOLOMON; another call'd the Book of BARUCH; whereof also a Part is call'd the Epistle of JEREMIAH. I cannot commend them, that to conceal themselves used such Arts; but nevertheless, their Books were highly approved; insomuch, that they were read by the Hellenist Jews in their Synagogues, and so coming into the Christians Hands, they were also read in Christian Churches, in and next after the Apostles Times. We have also an (n) Account, that there were seventy two of this Kind translated into Greek by the Seventy, when they translated and finish'd the twenty two Books of the Old Testament. Some of these Books were intitled, ENOCH; the Patriarchs; the Prayer of JOSEPH; the Testament of MOSES; the Assumption of MOSES, ABRAHAM, ELDAD and MODAD; the Psalms of SOLOMON; the Revelation of ELIAS; the Vision of ISAIAH; the Revelation of SOPHONIAH; the Revelation of ZACHARY; and the Revelation of ESDRAS; and divers others bore the Names of HABBACCUC, EZECHIEL, DANIEL, and other Prophets.

(n) See Authors cited in Grabe's Spicileg. §. 1. p. 134, 135.

NOW ORIGEN, TERTULLIAN, EPIPHANIUS, AUSTIN, and GEORGIUS SYNCELUS, who saw and read many of these forged Books of the Jews, do (o) assure us, that the Apostles took several of these Quotations, in Question, from them. And ORIGEN, in particular, makes the following Apology for the Apostles citing these forged Books. He says, (p) *The Apostles and Evangelists, who were fill'd with the Holy Ghost, might know what was fit to be cited out of those Books, and what to be rejected; but that others cannot without Danger do so, who have not so great an Abundance of the Spirit.*

We may learn from Mr. DODWEL a three-fold Source of some of the Quotations, whereof I am now treating.

1. First, they might be taken from certain (pp) *mystical Paraphrases* of the Jews on the Old Testament; which *mystical Paraphrases* were frequently interpolated into the Text of the Old Testament. 2. Or, secondly, they might be the Sayings, or Revelations of Christian (q) Prophets, who in the Christian Assemblies gave Interpretations of Things delivered in the Old Testament; which being approved by those, who had the discerning of Spirits, were preserved, and known to be from God. 3. Or, thirdly, they might be cited (r) from Writings,

(o) Grabe. Ib. p. 129—140. (p) Origines Prol.
duar. Homil. in Cant. Cant. Opera. Vol. 1. p. 501. Bas. 1577.
& apud Grabe. Ib. (pp) Apud Dodwel's Life. p. 508.
(q) For an Account of which Prophets, see the History of Mon-
tanism. p. 87. (r) Dodwel's Life. p. 510.

which were plainly taken for those of the old Prophets, tho' in Truth they were not such, yet cited as theirs, because the Persons, who cited them, knew that the Persons, to whom they wrote, accounted them as such. By which Mr. DODWEL does not mean such forged Writings of Jews as are above-mention'd by me, but Books composed by Christians under Jewish Names; and particularly under the Name of EZRA or ESDRAS. Which Practice of citing such Authors continued, as he says, in Use in the Church, till MELITO had settled the Canon of the Old Testament. This MELITO, who lived late in the second Century, and was esteem'd a Prophet himself, did, it seems, in Order to satisfy the Curiosity of his Brother ONESIMUS, (*s*) go into the East to be certainly inform'd of the Books of the Old Testament; and did collect such Passages out of the Law and the Prophets as related to our Saviour and the several Parts of the Christian Faith.

5. Fifthly, I proceed to consider Mr. W's Charge against the Jews, founded on the two Passages of JUSTIN MARTYR;

1. As to the first Passage, I observe, that JUSTIN objects to the Jews five Places; a Place in ISAIAH, *Behold a Virgin shall be with Child*; a Place taken away from ESDRAS; two Places taken away from JEREMIAH; and the Words *from the Tree*, taken away from the 96th Psalm; of all which (except the Place in ISAIAH) Dr. GRABE (*t*) says, *Ne*

(*s*) Euf. Hist. Ecc. l. 4. c. 6.
Septuag. Inter. p. 34.

(*t*) Grabe De Vitiis

niretur Lector, quod Mutilationes sacri Textus, quas JUSTINUS M. TRYPHONI Judæo exprobravit, haud Exempli Loco attulerim; siquidem Pericopas objectas non a Judæis ablatas, sed potius a primævis Christianis Explicationis Gratia ad Marginem adscriptas, indeque in ipsum Textum postea illatas censeo, cujus meæ Opinionis Rationes dabo, ubi, Deo volente, Dialogum Justini edidero.

The first Place, *Behold a Virgin shall be with Child*, was only rejected by the Jews as a false Translation of the Hebrew; which, according to them, should have been render'd, *Behold a young Woman shall be with Child*, and as AQUILA and THEODOTIION render'd it; and it can by no Means be said that the Jews so much as attempted to *take away* the Place, either out of the *Hebrew* or *Septuagint*. The Jews had a Right in the Time of JUSTIN, and have now, to argue with the Christians concerning the Import or Use of the Hebrew Word *Almah* (render'd *Virgin* by the *Septuagint*) without being in the least liable to the Charge of corrupting the Bible. And it seems to be a very proper Topick for them to insist on to Christians, who lay Stress on the Place; tho', in Reality, the Words, *a Virgin shall be with Child*, seem of themselves to signify no miraculous Conception of a Virgin, and especially not in their Place in ISAIAH, as appears by the (w) Context, which shows the Term translated *Virgin* to have Reference to a *young Woman* in the Days of AHAZ.

(w) Whiston's *Essay*, &c. p. 229, &c.

As to the Place of ESDRAS, it is not cited any where by the Apostles in the New Testament; and by Consequence it is not an Instance of the Jews corrupting Passages of the Old Testament cited in the New. Besides, it is in no Hebrew (x) Copies of ESDRAS, nor is it cited by any Antients, except by JUSTIN and LACTANTIUS. *Satis patet, says (y) THIRLBY, ab aliquo Christiano, Verba conficta esse, non a Judæis deleta.* Dr. GRABE, who discharges the Jews from taking away this Place, would, indeed, also clear the Christians from forging it, by supposing it (z) *a primævis Christianis Explicationis Gratia ad Marginem adscriptum; indeque in ipsum Textum postea illatum.* But to That Mr. THIRLBY (a) answers, *Quorsum vero quæso tam accurata Imitatio Styli sacrae Scripturae, & Septuaginta Interpretum, si nihil suberat Doli? Aut quomodo hæc Explicationis Gratia ad Marginem adscribi potuerunt, cum nihil in toto ESDRA sit, quod aut ab his explicari, aut ullis Machinis huc trahi possit, imo cum neque in ESDRA canonico, neque in apocryphis, ulla extet ejus ad Populum de Pascha Oratio, unde hæc Judæi reserare potuerint?* And the learned CROIUS (b) scruples not to say, *arbitramur hanc esse piam Fraudem JUSTINI, & LACTANTII, qui sequitur JUSTINUM ducem, qui Locum hunc, ut pleraque*

(x) Clerici Hist. Eccles. p. 526.
Martyr. p. 292.

(a) Thirlby. Ib.
p. 205.

(y) Thirlbii Justin
(z) Grabe De Vitiis sept Inter. p. 34.

(b) Croii Obser. in Nov. Test.

omnia Sybillarum Oracula, & plerasque omnes MERCURII Sententias, ad Doctrinæ christianæ Probationem finxerint, & in Lucem ediderint.

The two Places of JEREMIAH, and the Words *from the Tree* are no where cited in the New Testament; and consequently they are not Instances of the Jews corrupting Passages of the Old Testament cited by the Apostles in the New. Besides, the first Place of JEREMIAH was (c) quoted both by ORIGEN and LACTANTIUS, long after JUSTIN's Time, and is still extant after a Sort (which is enough for a Quotation made by the Fathers) both in the Hebrew and Septuagint. Nay, the Words were, by JUSTIN's own (d) Confession, found written, in his Time in some Copies, that were in the Jewish Synagogues. Mr. LE CLERC (e) says in Vindication of the Jews with Relation to those Words, *Quis credat deleta in Versione Græca, Studio certe & data Opera, dum Hebraice leguntur? Suntne Verba adeo clara & propria Christo, nulli ut alii convenire ullo Modo possint? Atqui de JEREMIAH sat perspicue dicuntur.*

As to the second Place said to be taken from JEREMIAH, nothing seems more evident than that it is a Christian Forgery. (f) *Ille quidem nusquam, neque in Hebraicis, neque in Græcis Codicibus, comparet; nec mirum, cum sit con-*

(c) Whiston's Essay, &c. p. 145.

(d) p. 142.

(e) Clerici Hist. Eccles. p. 526. See also Thirlby in Justlin Martyr. p. 293.

(f) Clerici Hist. Eccles. p. 526.

fiētus a male feriato Christiano, qui Descensum Christi ad Inferos in JEREMIAH reperiri voluit. The Place is cited several Times by (g) IRENÆUS, who sometimes ascribes it to ISAIAH, sometimes to JEREMIAH, and oftner to a *Prophet*; so that he seems not to have taken it from a standing Text, nor to have known to whom it belonged.

The Words *from the Tree*, of which there is no Footstep either in *the Vulgate Version*, or in ORIGEN or JEROM, or in any *Hebrew* or *Greek Copy*, are deem'd by several learned Men to be (h) either a fraudulent or casual Addition made by some Christian; by which JUSTIN (to speak the best) was imposed upon.

But however That be, they are now restored by JUSTIN, and may be argued from with the same Force, as if they were extant in all Copies, both of the *Hebrew* and *Septuagint*; and I can see no Reason, why they are not restored, but that either the Criticks think them spurious, or that they serve no Christian Purpose, or that they think them both *spurious*, and impertinent to any Christian Purpose.

2. As to the second Passage (i) of JUSTIN, wherein a Quotation is made from ZACHARY, *a great Part, if not the whole, of which is*, according to Mr. (k) *W. now dropped both in*

(g) *Irenæus*. l. 3. c. 23. l. 4. c. 39, 56, 66. l. 5. c. 31.

(h) *Grotius* in Psalm 96. *Clerici Hist. Eccles.* p. 526. *Thirlby* in *Justin Martyr*. p. 292. *Simon Bib. Crit. Tom. 3.* p. 486—488. *Le Moyne Not. ad Var. Sacra.* p. 489.

Apol. 1. §. 67.

(i) *Justin*

(k) *Whiston's Essay.* p. 144.

the Hebrew and Septuagint; I answer, that this Passage is not cited any where in the New Testament; that it might be taken out of some apocryphal Book attributed to ZACHARY; that JUSTIN does not say it is left out of ZACHARY; and that the Citation, if taken from ZACHARY, seems to be accounted for by a learned Person (l) in a Note thereon, viz. that the Citation *consists of various Passages out of the Prophet ZACHARY, as they occur'd to the Memory of JUSTIN, and the Sense, and not the express Words, set down by him*; which Way of Citation seems the common (m) Method of the Fathers, and makes it very absurd to pretend from thence that the Bible is corrupted, and that it ought to be corrected by their Citations.

6. Sixthly, Mr. W. (n) charges the *Jews with introducing into their Copies a gross and groundless Alteration into the 22d Psalm, which, he says, is one of the most eminent Prophecies, concerning the Sufferings and Passion of the MESSIAS, that is in all the Old Testament. Instead of, (o) they pierced my Hands and my Feet, the Jews read, as a Lyon my Hands and my Feet. But in this Matter (p) there seems to be only a various Reading of the Hebrew, and no Manner of Design to make any Altera-*

(l) Reeves's Justin's Apology. p. 92. See Thirlby in Locum, & alibi in Notis.

(m) See Reeves. Ib. p. 38.

(n) Whiston's Essay. p. 78.

(o) Psalm 22. 16.

(p) See Clavis Scrip. Hottingeri. p. 191—198. Simon Hist. Crit. du V. Test. p. 229. Id. Bib. Crit. Tom. 3. p. 481—488. Whiston. Ib. p. 79.

tion of the Text. For the Jews, tho' they have generally put the Reading, AS A LYON into the Text, (which Reading of the MASORITES (q) GROTIUS thinks defensible) yet they have left the Reading, THEY PIERCED, in the Text of a few Copies and in the Margin of many other Copies; and they have continued the Reading THEY PIERCED in all Copies of the Septuagint, which yet Mr. W. (r) pretends they have throughout corrupted to serve their Purposes.

So that there is not the least Colour of Proof, that the Jews have corrupted any Passages of the Old Testament, which can be apply'd to Matters of Christianity; much less any Passages cited from thence by the Apostles; but on the contrary, it seems plain by the few Instances of JUSTIN MARTYR to support his Charge of Corruption against the Jews, that the Christians had so careful an Eye upon the Old Testament in Respect to all Passages, which could be strain'd so as to seem to allude to Christianity (for of such only do the Passages produced by JUSTIN (s) consist, notwithstanding he says, that they expressly declare, that JESUS, who was crucify'd, was God and Man, and was to be crucify'd and dye;) that it was impossible for the Jews to make any Alteration either in the Hebrew or Septuagint, without being found out and detected by the Christians. Christians (t) them-

(q) Grotius in Locum.

(r) Whiston's Essay. p. 78.

(s) Justin apud Whiston. Ib. p. 140.
De Civit. Dei. l. 15. c. 14.

(t) August.

elves were absolute Security against such Corruptions of the Jews. Some others indeed of the Fathers as well as JUSTIN MARTYR, did charge the Jews with maliciously corrupting the Scripture to the Prejudice of Christianity; but ORIGEN, JEROM, AUSTIN, and other Fathers, vindicated (*u*) them from that Charge; as have done divers learned (*w*) Moderns, who contend, that those Fathers, who charged the Jews with maliciously falsifying the Old Testament were mistaken in Matter, by laying too great a Stress on the *Septuagint*, which was a very faulty Copy and Translation, and by imagining, that the Jews produced corrupted Scripture, when in their Controversies with Christians they produced either the original *Hebrew*, or the (*x*) accurate and pure Version of AQUILA, in Opposition to the *Septuagint*.

The Jews were so little disposed to corrupt the Old Testament in Respect of the Passages cited from thence, or capable of being made Use of, in Behalf of Christianity; that AQUILA himself, tho' a Jew and a great Enemy to Christianity, cannot be justly charged with translating unfaithfully any one Passage conceived to have Relation to Christianity, as is

(*u*) Simon Hist. Crit. du V. Test. p. 6. *Pezron* Defence de l'Antiquité des Tems. p. 133. *Capell.* Critica Sacra. p. 2, &c.

(*w*) *Grabe* De Vitiis Sept. Interp. p. 34. *Clerici* Hist. Eccles. p. 525—527. *Martianey* Defence du Texte Hébreu. *Simon* Ib. p. 102—104. *Capellus* Ib. p. 2, 3. *Rivet.* N. Fuller. *Glassius.* *Dupin.* *Hottenger,* &c.

(*x*) ORIGEN in *Cantica.* Ib. *Epist.* ad AFRICANUM. p. 224. *HIERON.* *Epist.* ad Marcellam. Tom. 2. Col. 707. Ib. *Epistola* ad *Damasum.*

proved

proved by MONTFAUCON, (y) who shews the weak arguing of all those Fathers, who charged AQUILA with such Unfaithfulness, in Respect to all the Passages, on which they grounded their Charge; that (z) JEROM, who had ORIGEN's *Hexapla* before him, when he made his Latin Translation, generally prefer'd the Sense of AQUILA and SYMMACHUS, as being better Interpreters than the *Seventy*, tho' both Jews, and Translators after the Rise of Christianity; and that (a) AQUILA, THEODOTION, and SYMMACHUS, translate the famous Passage of HOSEA, which St. MATTHEW applies to CHRIST's Coming out of *Egypt*, exactly as St. MATTHEW does, not imitating the Translation of the *Septuagint*, which gives no *literal* Ground for St. MATTHEW's Application of it in the Manner he does. And indeed, I cannot imagine why the Jews of any Understanding or common Sense, should have endeavour'd the Alteration of any such Passages of the Old Testament; it being a Matter of no Manner of Moment to them, but of great Mischief to them so to do. For the Old Testament, literally understood, not any where serving the Purposes of Christians; and the Jews rejecting all the allegorical Reasonings and Interpretations of Christians; and likewise plainly seeing, that the whole Old Testament in any Copy, or however translated,

(y) *Montfaucon*, Prælim. ad *Origenis Hexapla*. c. 5.

(z) *Ib.* c. 6. & 8.

(a) *Whiston's Essay*. p. 90.

or however changed by them, was as capable of being allegorically apply'd to prove Christianity, as their own Vulgar Hebrew, or the Copies of the Septuagint in the Hands of Christians; there was no Sense nor Reason in making the few Changes charged upon them by some Fathers; much less those vast Changes now charged upon them by Mr. *W*; or indeed in making any Changes at all. And besides doing what served not their Purpose, the Jews would therein have been certainly detected and exposed to the just Censures of Christians; who, as appears, watch'd them, and charged them with such Attempt, even without proper (*b*) Materials to make good the Charge. Mr. *W*. himself should allow the Jews to be under some Restraints, how much soever they were disposed to corrupt the Bible; when he can suppose, that (*c*) *in the Days of JOSEPHUS, the Jews durst not make any Alteration in the sacred Books*, and that (*d*) *direct Corruption* was in certain Cases *by no Means, practicable*.

In fine, ORIGEN himself; one of the most zealous Christians that ever was; and who, by the Time wherein he lived, and by his great Learning and Ability, and by compiling his *Hexapla*, consisting of the *Hebrew* Text in Hebrew and Greek Characters, the Versions of AQUILA, SYMMACHUS, the *Seventy*, and THEODOTION, in six Columns; was the most capable of all Men to know whether

(*b*) *Simon Hist. Crit. du V. T. p. 6. Essay. p. 220.*

(*d*) *Ib. p. 238.*

(*c*) *Whiston's*

the Jews had corrupted the Old Testament in Respect to the Citations made from thence in Behalf of Christianity; but yet he never charged the Jews, as far as appears, with any such Corruptions, either in the numerous *Notes*, which he made on his *Hexapla*, or in any of his other Works; which if he had found out, he would not have fail'd to have discover'd. And this negative Argument is the stronger, inasmuch as ORIGEN has treated of the Jewish Corruptions of the Bible in a (*e*) Letter to AFRICANUS; wherein he only charges the Jews with corrupting such Places of their holy Books as seem'd to derogate from the Honour of their *Rulers* in the Eyes of the World. Whereby he should seem to suppose them free from all Charge of Corruption in Respect to all Passages, wherein he, as a Christian, was too much concern'd to be silent, at a Time when he was treating of their Corruption of their holy Books in other Respects, and That of Corruptions supposed by him (*f*) to be made by the Jews, since the Days of the Apostles. Nay, we are inform'd, by two (*g*) learned Authors, that ORIGEN has somewhere in his Works particularly vindicated the Jews in this Matter.

(*e*) *Origenis Epist. ad Africanum.* Apud Whiston's *Essay*. p. 133. It is printed at the End of WETSTEIN's Edition of ORIGEN's *Dialogue against the Marcionites*.

(*f*) Apud Whiston. *Ib.* p. 139, 140. (*g*) *Simon Hist. Crit. du V. Test.* p. 6. See also *Glassii Philologia Sacra.* p. 11.

VI.

That the Septuagint Version was not, in the Days of JESUS and the Apostles, agreeable to the Hebrew Text.

MR. WHISTON (*b*) asserts that *the Septuagint Version was, in the Days of CHRIST and his Apostles, agreeable to the genuine Hebrew Text of that Age.*

But for Proof of this Assertion he produces nothing but mere Suppositions, all chimerical or improbable, ridiculous Commendations of partial and ignorant Jews, and forged Tales.

He argues such Agreement (*i*) to be a natural Consequence from the common State of Books translated out of one Language into another, and especially in the Case of sacred Books, own'd for such both by Translators and Copyers. Whereas it is as probable, that Books should be *ill* as *well* translated; and it is more probable, that Books deem'd *sacred* should be *ill* than *well* translated; for the Directors in such Translations, tho' real Believers of the *Sacredness* of the Books, are very capable of sinister Views and being govern'd by them, as having usually departed in many Respects from the original Sense of their sacred Books, and having divers ill-grounded Things received among them to support and maintain; to say Nothing of their Ignorance. And accordingly, if we

(*b*) Whiston's *Essay*. p. 3—17.

(*i*) *Ib.* p. 4, 5.
may

may be govern'd in this Case by seeming Fact, the *Septuagint* seems the Work both of *ignorant* and *unfaithful* Translators, as will particularly appear in the Sequel of this Article.

He argues that Agreement from the *Septuagint's* Reception (*k*) among *Jews* and *Christians*, as a *faithful* Version; insomuch, that it was made Use of in their *publick Worship*, where it would be *impossible to introduce a Version, unless it were known to be a just and accurate Version*; and he argues, from its Reception among the former as an (*l*) *inspired Version*. In which last he might also have join'd the (*m*) *Christians*, who, for many Ages after the Rise of Christianity, received the *Septuagint*, as an *inspired Version*; but that such Junction would have spoil'd his Argument; for Mr. *W.* dates the Corruption of the *Septuagint* in the Hands of *Christians* long before the *Christians* quitted their original Notion and constant Tradition of the divine Inspiration of the *Septuagint Version*; and consequently must have supposed them to have look'd on what he deems a *greatly corrupted Book*, as *divinely inspired*. But nothing seems more easy than to get *ill* Versions of Books to be received as *faithful* or *divine*, and to be read as such in Places of *publick Worship*, where (if we will reflect on the Practice of the *Popish Church*, to say nothing of other

(*k*) Whiston's *Essay*. p. 5.

(*l*) *Ib.* p. 9.

(*m*) *Simon Hist. Crit. du V. T.* l. 1. c. 18 & 19. l. 2. c. 2. *Feuardentii Annot. in Irenæum.* p. 137. Edit. *Massuet.*

Churches,

Churches, where People seem little to understand what is *read* and *sung*) we may judge, that nothing is too absurd and too gross to be in Use. And I am surpris'd that Mr. *W.* who charges both Jews and Christians with receiving into their Canon of Scripture a most (*n*) *obscene Song*, which they both so grossly mistake as to take not only for a moral but divinely inspired *Song*; who charges the Jews with wilful and great Corruption of the Old Testament, Part of which is read in Synagogues, and almost all read in Christian Churches; who has so abject an Opinion of the primitive Christians, as to think them capable of having their *Bible* taken from them and of receiving a false *Bible* in its Stead; who takes all the antient Christians to be (*o*) deceived in believing MATTHEW'S Gospel to be written originally, and extant among them, in *Hebrew*; who thinks the Christians reject the *most sacred Book* of the New Testament, *viz.* the *Apostolical Constitutions*, from their Canon, as well as other *canonical Books*; who thinks the primitive Christians, for many Centuries, almost wholly (*p*) ignorant of the Hebrew Tongue, from which Language the *Septuagint* was translated, and in which only the Grounds of Christianity could be authentickly contain'd; who is so deeply sensible of the Antichristianism of Popery, and of the numerous and gross Impositions in most Churches; and

(*n*) *Suppl. to Essay.*

(*p*) *Ib. Essay, &c. p. 224.*

(*o*) *Whiston's Essay. p. 182.*

who thinks the *Athanasian Creed*, not only to be a modern, forged Work, but to be contrary to the most exprefs and plain Meaning of the Gospel, to all primitive Antiquity, and to the clearest Dictates of Reason, tho' it be received by almost all Christians as the *Faith once deliver'd to the Saints*, and repeated in Churches with the utmost Devotion by the People, and contended for with the greatest Zeal by the Clergy; I am surpris'd, I say, Mr. *W.* should not think the Jews and antient Christians capable of receiving the *Septuagint* and reading it in their religious Assemblies, on Supposition that the *Septuagint* was not an accurate Version of the Hebrew, and that there was so great a Discordance then between the *Septuagint* and *Hebrew* as now appears to be! This will yet seem more surprizing, when it is consider'd; that the Copies (*q*) of the *Septuagint* in the Apostles Times differ'd greatly from one another; that *LUKE* himself cited (*r*) a false Copy of the *Septuagint*; that the whole Christian World fought (*s*) one against another about three different Editions of the *Septuagint*, as says *JEROM*; that the *Septuagint* (*t*) had been corrupted by the Jews and by them deliver'd to *ORIGEN*, upon whose Credit their corrupt Copy became in Time to be generally received; and yet, that during these first Ages the Christians look'd on the

(*q*) *Simon* H. C. du V. T. p. 235. *Montfaucon* Prelim. ad *Origénis* Hex. c. 4.

(*s*) *Ib.* p. 115, 116.

(*r*) *Whiston's Essay.* p. 119.

(*t*) *Whiston, as cited above by me.*

Septuagint as divinely inspired, and as such read it in their Churches.

He (u) argues the same Agreement from the extravagant *Applauses* given to the *Septuagint Translation* by the antient Jews. But these *Applauses* plainly proceeding from their Ignorance and Partiality are of no more Weight, than the Excess of Disparagement they afterwards run into; for, notwithstanding these excessive *Applauses*, when they found the Christians used the *Septuagint* in their Controversies with them, they readily took Hold of all Advantages they could; and not contenting themselves with showing, that the Christians did not argue literally and logically from the Old Testament, they charged them with arguing from Passages of the Old Testament falsely translated in the *Septuagint*; about which Passages they were little or not at all concern'd, till the Christians, by citing and applying them, made them review the *Septuagint Translation*, and gave them this Advantage over them.

He argues (w) it from the miraculous Story of the several Interpreters being shut up in Cells apart; each whereof translated the whole by Inspiration, and concurred Word for Word with one another. Which Story he himself allows cannot be justify'd; and tho' it shows a great Approbation of the Work, yet it shows the Approvers to be weak Men and

(u) Whiston's *Essay*. p. 6, 7, 8.

(w) *Ib.* p. 10.

their Approbation to be of no Weight, to say nothing worse of this Matter.

He argues, (x) from the *Silence* of Authors before the second Century, and especially of the *Enemies of the Gospel*, as to any Differences between the *Hebrew* and *Septuagint*; as also (y) from the *Conversions* wrought by the Apostles, in Vertue of Citations or Proofs brought from the *Septuagint*, among the Jews; who, in Consequence of their Conversions, must, according to him, have own'd those Citations for genuine and agreeable to the then known Bible among them; it being (z) impossible, as he says, for them to have been converted, if the Citations had been as different from what they found in their Bibles, as the like Citations frequently are now from what we find in ours.

But both these Considerations will seem of little weight, if it be consider'd;

That we have no Jewish Authors of that Time extant, who treat of these Matters;

That perhaps no Jewish Authors did at that Time treat of these Matters;

That the Jews did, in general, approve of the allegorical Way of Reasoning used by the Apostles, tho' they might dislike the Application of it to JESUS CHRIST;

That PHILO the Jew, who wrote in the apostolical Age voluminous Works, wherein there is not the least Notice taken of Chri-

(x) Whiston's *Essay*. p. 11.

(z) Ib. p. 15.

(y) Ib. p. 14.

stianity, (which seems surprizing) cites, and Reasons from, the Old Testament in the same allegorical Manner with the Apostles; wherein it may be supposed that he follow'd the Method of his Nation, and especially of the prevailing Sect of Pharisees, who first introduced it;

That Men might be satisfy'd then, as Divines and others are now, notwithstanding the Citations, made by the Apostles out of the Old Testament, are so *different from what we now find* therein;

That it appears from almost every Part of the New Testament, that the Jews and the Apostles were perpetually disputing about the mystical Sense of the Old Testament; which, as it was the sole Foundation of Christianity, so it was the sole Subject of Dispute; tho' we know not how the Jews, who were not converted, answer'd the Apostles;

That St. PAUL argues against some Jews, as much concern'd for the *Letter* of their Law, in Opposition to the *Spirit* of the Law, which he contended for; and that his Enemies and Accusers (*a*) among the Jews were the *Sadducees*, who contended for the *literal* Interpretation of the Old Testament, the *Pharisees*, who contended for *allegorical* Interpretations of the Old Testament, *finding no Evil* in him;

That the first Converts among the Jews to Christianity were *Pharisees*, it not appearing that any (*b*) *one Sadducee was ever*

(a) Acts 23. 8.

(b) Wotton's *Misc. Discourse*. Vol. 1. p. 95.

converted to the Faith in the whole New Testament;

That the Body of the Jews did reject JESUS, whom they *knew not* to be the CHRIST, and whom they rejected as pretending to be the CHRIST, in Vertue of their Interpretations (whether literal or allegorical) of the Old Testament, which they took to be perverted and misapply'd in Behalf of him;

That it would have been no Wonder, if the Jews had not at first made Objections to the Apostles for their not citing, and reasoning from, the *Letter* of the Old Testament, when they had for a considerable Time, before the Days of JESUS and the Apostles, (*c*) *neglected the literal Sense of, and used to allegorize, the Bible;*

That when the Jews did attack Christianity by Writings and Books, they did censure the Apostles and Christians (*d*) for citing falsely, and for arguing falsely, because not literally from the Old Testament; and to expose them more effectually they caused other and more literal and faithful Translations to be made, than the *Septuagint*, which was much used by the Christians, and greatly receded from the Hebrew Text by its Additions, Omissions, and false Translations.

That (*e*) FESTUS, the Heathen, who was *expert in all Customs and Questions among the*

(*c*) Simon Hist. Crit. du V. Test. p. 97. (*d*) See Justin Martyr, Origen, and Jerom, as cited in PEZRON *Défense de l'Antiquité des tems.* p. 136, 137, 174, 337, 398, 400.

(*e*) Acts 26. 3, 6, 7, 22, 23, 24. *Le Clerc* sur cet Endroit.

Jews, did, upon hearing St. PAUL declare his Manner of arguing from the Old Testament and proving from thence *that Christ should suffer and rise from the Dead*, tell PAUL, that he *was beside himself, and that much (Jewish) Learning had made him mad*; wherein FESTUS has the same Thoughts of the Manner of arguing of PAUL, which Mr. WHISTON has of the present, apparent, Reasoning of the Apostles from the Old Testament; (f) and that AGRIPPA, who *believed in the Prophets, was almost persuaded to be a Christian*, by that very Way of Reasoning, whereby FESTUS concluded St. PAUL *mad*;

That CELSUS, who seems the oldest Hea-then Author, that has attack'd Christianity, whereof we have any Remains, did not only attack (g) Christians for their *allegorical Interpretations* of the Old Testament, *who*, he said, *by a most astonishing Folly, and a Stupidity without Example, endeavour'd to find out Relations between Things, for which there was not the least Foundation*; but for their Application of the Prophecies in the Old Testament to JESUS, *which*, he (h) said, *agreed to a thousand other Persons with equal or more Probability than to him, and were apply'd by forced Interpretations*; several of which Prophecies ORIGEN (i) yields to CELSUS to be *enigmatical and allegorical*, and to be so

(f) Acts 26. 27, 28.
196—198.

(b) Ib. p. 39, 44, 78.

(g) Origen contra Cels. p. 187.

(i) Ib. p. 39.

apply'd by the Christians; and that CELSUS, speaking of some of the Prophecies cited by the Apostles, says, (*k*) most satyrically, that they are *unintelligible, enthusiastical, and perfectly obscure Sayings, which no wise Man can understand a Tittle of, but only occasion Fools and jugglers to apply to their Purposes;*

That PORPHYRY, a most acute Pagan Philosopher, wrote a voluminous Work (now lost) against Christianity, to which EUSEBIUS of *Cesarea* wrote an Answer (now lost); wherein the said PORPHYRY thus charged the Christians in general and ORIGEN in particular (*l*) with allegorizing the Old Testament. *Some being resolved, says he, to find out Solutions for the Difficulties, which occur in the Writings of the Jews, rather than reject them, have Recourse to inconsistent Interpretations, nothing relating to what is written, and which are not so much in Defence of those strange Doctrines, as in Confirmation and Praise of their own. For vaunting in great Words, that what MOSES spoke with all imaginable plainness are dark Riddles, they enthusiastically give them out as so many divine Oracles, pregnant with hidden Mysteries; and after confounding the Judgment with this sublime Language, they deliver their own Explications. For an Example of this Folly, let us take ORIGEN, a Person, with whom I had some*

(*k*) *Origen contra Cels.* as cited and translated by *Nichols* in his Conference with a Theist. Vol. 3. p. 10.

(*l*) *Apud Eusebii Hist. Eccles.* 1. 6. c. 19.

Acquaintance when I was very young. He was then and still remains in great Esteem with the Teachers of this Doctrine, who loudly spread his Fame for the Volumes he left behind him. As for his Opinions concerning the Divinity, and other Things, he was a Disciple of the Greek Philosophers, and endeavour'd by their Principles to support the exotick Fables of the Jews. Moreover the Writings of PLATO were never out of his Hands; nor those of NUMENIUS, CRONIUS, APOLLOPHANES, LONGINUS, MODERATUS; nor those of NICHOMACHUS, and the most celebrated Pythagoreans. He read likewise the Books of CHEREMON, the Stoick; and of CORNUTUS; of whom having learnt the allegorical Method of explaining the Grecian Mysteries, he did accommodate it to the Writings of the Jews;

That JULIAN did attack (*m*) the Apostles for misapplying Passages of the Prophets, and applying them to JESUS;

That FAUSTUS, the Manichæan, not only speaks (*n*) of divers particular Quotations from the Old Testament, as unfaithfully made and urged in the New Testament, because not literally made and urged; and therefore charges the New Testament (*o*) with Corruption, as Mr. WHISTON does the Old;

And that St. AUSTIN, who was not inferior in allegorical Interpretations to ORIGEN

(*m*) *Julian* apud *Cyrl.* l. 8. p. 253, 261, 262. *Grotius* in *Mat.* i. 22.

(*n*) *Faustus* apud *August.* contra *Faustum.* l. 3. c. 1. l. 16. c. 2. l. 18. c. 3. l. 32. c. 1.

12. c. 1.

himself, and who had the same Old Testament we now have (which Mr. *W.* supposes corrupted) and who contended that the Jews never (*p*) corrupted the Old Testament, tells us, how effectual *That* was for the Conviction both of Jews and Pagans in these (*q*) Words. *Propterea Judæi adhuc sunt, ut Libros nostros portent in Confusionem suam. Quando enim volumus ostendere, Christum esse Prophetatum, proferimus Ethnicis istas Literas; & ne forte illi duri ad Fidem ducant, nos Christianos illos composuisse Libros, & una cum Evangelio confinxisse, hinc illos convincimus, quod omnes illæ Literæ, quibus CHRISTUS prophetatus est apud Judæos sunt. Proferimus ergo Codices ab Inimicis Judæis, ut confundamus Inimicos infideles. Codicem portat Judæus, unde credat Christianus;*

And that therefore the Truth seems to be what a very learned Man (*r*) asserts, *that the Apostles in their Writings, as well as JESUS CHRIST in his Discourses, cited the Texts of the Old Testament according to the commonly received Sense of the Synagogue; and that the Authority of these Proofs in that received Sense, did not a little contribute to the Conversion both of Jews and Gentiles. Which Thought Mr. W. (s) himself seems to fear may be true, when he says, He assuredly HOPES the Difficulties themselves (That is, the Incoherency*

(*p*) *Augustin. de Civ. Dei. l. 15. c. 13.*
in Psalm 56.

(*r*) *Allix's Judgment of the Jewish Church against the Unit. p. 49.*

p. 264, &c.

(*q*) *Augustin.*

(*s*) *Whiston's Essay.*

of the New on the Old Testament) *were not* GENERALLY *in being in* the first Century.

Lastly, Mr. *W.* (*t*) argues from the *apostolick Citations of the first Century out of the Pentateuch and Psalms*; out of the first, as agreeing to the *Samaritan Pentateuch*, which he calls *the Original Hebrew*; out of the latter, as agreeing *almost exactly to the Septuagint Version of the Psalms*, as *attested by the Roman Psalter*. From whence he infers, that since the *Samaritan Pentateuch* and *Greek Psalms* do so nicely answer the *Citations of the first Century*, it is next to *Demonstration*, that the *Vulgar Hebrew* and *Septuagint* did then answer the one to the other. But granting, that the *apostolical Citations* agreeing to the *Samaritan Pentateuch* and *Greek Psalms* demonstrate an Agreement so far between the *Hebrew* and *Septuagint*; how is it demonstrated from thence, that there was an Agreement between the *Hebrew* and *Septuagint* in Respect to Passages not cited by the Apostles, or to the Books of the Prophets, which are the Books of the Old Testament, whose Agreement in both Copies we are chiefly concern'd to know in the present Argument? Besides, the Criticks pretend; that (*u*) the *Pentateuch* (of the *Septuagint Version*) was translated long before the other Books of the Old Testament, and by different Hands; and that the latter Books were not near so well translated as the *Penta-*

(*t*) Whiston's *Essay*. p. 16.

(*u*) *Ib.* p. 113.
teuch.

teuch. And it is now (w) known, that long before the Days of ORIGEN the *Septuagint Versions* of EZEKIEL and DANIEL were laid aside and lost, and other Versions substituted in their Stead; and that the Versions of EZECHIEL in particular was so much better done than the *Septuagint Versions* of the other Books, that JEROM, who took that Version to be done by the *Seventy*, was surprised, how it came to pass, that it agreed so much better with the Hebrew than most of the other Books of the Old Testament.

As these general Topicks of Mr. W. seem of very little Force, so they ought to be deem'd of no Force, when it is consider'd that the Jews themselves had (x) a Tradition, that *thirteen Passages of MOSES were with Design falsely translated by the Seventy*; that many antient Jews, and especially the (y) *Jerusalem Jews*, seem to have been far from concurring with the (z) *Alexandrian Jews*, who, as they were the Translators, so they seem the chief Applauders of the *Septuagint Translation*; that the Antients give an Account of great (a) *Omissions and Additions*, which were all noted in ORIGEN'S *Hexapla*; that there is now in Fact a great *Disagreement* between the present *Hebrew and Septuagint*; and that to assert an

(w) Whiston's *Essay*. p. 113.
Sep. Int. p. 11.

(x) Usserii De Edit.

(y) Lightfoot's *Works*. Vol. 1. p. 488.

(z) Hody De Text. 1. 3.

(a) Simon Hist. Crit. du

Vieux Testam. p. 103. Montfaucon Dissert. Prelim. ad Origenis Hexapla. c. 1. & 4. See Origen. Hom. 12. in Jerem. Hieron. in c. 17. Jerem.

antient Agreement is (b) *new and contrary to the general Belief of the Learned, both in the present and past Ages*; but especially when such Agreement seems so contrary to undeniable Matter of Fact; for, by the mere comparing of the *Hebrew* and *Septuagint* together, notwithstanding the Changes either or both of them may be supposed to have received, it will appear to be (c) *an ill Version of a very hard Book, and must be allow'd by those, who can judge of it, to be far from being exact and true*; and should any Body now a-days make a Version so imperfect, instead of Admiration and Esteem, his Work would be much despised by the modern Criticks. Let any one compare (d) the Citations out of the *Septuagint*, to be met with in PHILLO and JOSEPHUS, with the Hebrew Text (I say, those Citations, that it may not be pretended that the Passages, which the *Seventy* have ill translated, have been corrupted); and he will find these Interpreters to have had but a very moderate Knowledge of the Hebrew Tongue, and to have proceeded by no certain Rules in their Translation.

But by the Account given of the *Septuagint* Translation in our learned Divine and Hebrician LIGHTFOOT, no Translation was ever more unfaithful, or more remote from its Original, than the *Septuagint* was from the Hebrew.

(b) Whiston's *Essay*. p. 3. (c) Hare's *Difficulties and Discouragements*. p. 6. See also Capelli *Quæstio de Parallel.* §. 7.
 (d) See *Le Clerc. Bib. Univ. Tom. 22.* p. 478.

He says, (e) “ that the Seventy did that
 “ Work unwillingly, and for Fear; for the
 “ Scripture was the Treasure of the Jews,
 “ which made them more glorious than any
 “ Nation under Heaven. Therefore, to com-
 “ municate this their Riches to the Heathen,
 “ whom they abominated and detested, was
 “ as much against their Heart, as what was
 “ most. So that had not the Fear (f) of
 “ the Power of PTOLEMY brought them to
 “ the Work of the Translation, more than
 “ their own good Will, there had been no
 “ such Thing done. PTOLEMY LAGUS, the
 “ Father of PTOLEMY PHILADELPHUS, for
 “ whom they translated, had carry’d away an
 “ hundred thousand Jews captive into *Egypt*,
 “ as saith ARISTEAS; so the Fear and Dread
 “ of that House lay upon them, that they
 “ durst deny it nothing, which otherwise they
 “ would most vehemently have done such a
 “ Thing as This, to have communicated their
 “ Scriptures to the Heathen in a Vulgar Tongue.

“ Secondly, the Translation being then
 “ undertaken for Fear, and with so ill a Will,
 “ and that they kept a mournful Fast every
 “ Year, sorrowing for the Work of that Tran-
 “ slation; it cannot be expected, that the
 “ Translation will be done with any more
 “ Fidelity, than barely what will keep the
 “ Translators out of Danger.

(e) Lightfoot's *Works*. Vol. 1. p. 488, &c.
Usserii De Editione Sept. Inter. p. 214, 215.

(f) See

“ Thirdly,

“ Thirdly, therefore they strive as much as
 “ they can, to conceal the Truth and Treasure
 “ of the Scripture from the Heathen, and as
 “ much as they dare to delude them. Their
 “ chief Means for This is to use an unprick’d
 “ Bible, in which the Words written without
 “ Vowels, might be bended divers Ways, and
 “ into divers Senses, and different from the
 “ Meaning of the Original, and yet, if the
 “ Translation were question’d, they might
 “ prick or vowel the Word, so as to agree
 “ to their Translation. How they have dealt
 “ in this Kind, there is none, that ever laid
 “ the Hebrew Bible and the Septuagint to-
 “ gether, but hath observed.

“ Fourthly, their Differences from the
 “ Original, which were innumerable, were
 “ partly of Ignorance, they themselves not
 “ being able to read the Text always true
 “ in a Copy unvowell’d. But this Ignorance
 “ was also voluntary in them, they not caring
 “ to mistake, so they might do it to their own
 “ Security.

“ Their general Care was, that since of
 “ Necessity they must translate the Bible, as
 “ little of it might be imparted and reveal’d
 “ by the Translation as was possible.

“ Their particular and special Heed was
 “ also, that those Places of the Text, which
 “ translated literally, or according to their true
 “ Meaning, might prove dangerous any
 “ Ways

“ Ways to the Nation of the Jews, or bring
 “ them into Dislike with the potent King,
 “ for whom they were translated, should be
 “ so temper’d and qualify’d, that no Hazard
 “ might arise, nor any such Matter might
 “ be seen.”

In fine, there is *so great Disagreement* between the present Copies of the *Septuagint* and the *Hebrew*, (tho’ the former (g) *has been corrected* to the latter) and That to all Appearance between the antient ones; that many learned Men, and particularly our great (h) USHER, have been mistakenly induced to believe, that there were two Greek Versions of the Hebrew before CHRIST; and that the first, which was an accurate Version of the Books of MOSES only, and was the Work of the Seventy under the Reign of PTOLEMY PHILADELPHUS, and was conformable to the Hebrew, is now lost; but that the second, falsely call’d the *Septuagint*, and now received as the *true Septuagint*, was a subsequent and unfaithful Translation made in the fourth Year of PTOLEMY PHYSCON.

So that nothing can seem more remote from all Appearance of Truth, than to suppose, that so *ill a Version* as the present *Septuagint Version* seems to *all learned Men* to be, should ever have agreed with the original Hebrew.

(g) Whiston’s *Essay*. p. 48, 49.
 Sept. Interp.

(h) *Usserii De Edit.*

VII.

That the Samaritan Pentateuch is not an uncorrupted Copy of the Books of MOSES, and originally derived from the first Separation of the ten Tribes themselves in the Days of JEROBOAM.

MR. WHISTON (*i*) deems the *Samaritan Pentateuch* (which is one of the Means, whereby he proposes to *restore the true Text of the Books of the Old Testament*) an *uncorrupted Copy of the Books of MOSES*, and to be *originally derived from the first Separation of the ten Tribes themselves in the Days of JEROBOAM*.

I. Whereas, if the ten Tribes, that under the Conduct of JEROBOAM set up a Worship at (*k*) *Dan* and *Bethel*, had a *Pentateuch* among them (which may justly be suspected and cannot be proved); yet That proves nothing in Relation to the present *Samaritans* and those, from whom they are derived. For the ten Tribes were all carried (*l*) captive by SHALMANESSER into *Assyria*, where they were (*m*) dispersed and lost; and those, who were sent to *Samaria* in their Stead, and had soon the Name of *Samaritans*, appear (*n*) not for a long while to have had the *Pentateuch*

(*i*) Whiston's *Essay*. p. 2. 16. 48. 49. 164. 175. 183. 242.

(*k*) 1 Kings 12. 28.

(*l*) 2 Kings 17. 6—8.

(*m*) Simon Hist. Crit. du V. T. p. 66.

(*n*) *Ib.* p. 65.

M

among

among them. For they were all (o) *Heathens*, and continued so for many Ages, as the Bible informs us; which represents them as Idolaters first, and as being like what they were in the Beginning at the Time, when the second Book of Kings was published; and the Jerusalem Jews constantly gave them the Name of *Cuthians*, as coming from *Cuthah* in *Assyria*; thereby signifying them to be Idolaters and Heathens, as well as originally Heathens. Had the Samaritans, says (p) PRIDEAUX, received the Law of MOSES from the first (That is, from the Time of the Israelitish Priest being sent (q) by ESERHADDON among them, as is supposed by many) and made That the Rule of Worship, which they paid the God of Israel, they could not have continued in that gross Idolatry, which on all Hands it is agreed they did, till the Building of the Temple on Mount Gerizim in the Time of ALEXANDER the Great.

9. There is a corrupted Passage of great Importance in the Samaritan Pentateuch; which enjoins an Altar to be built, and Sacrifices to be offered, (not at (r) Mount Ebal, as all Hebrew and Greek Copies have it, but) at Mount Gerizim; where (s) SANBALAT, above a thousand Years after the Times of MOSES, did, at the Instigation and with the Assistance of MANASSEH, Son of JOIADA,

(o) 2 Kings 24. 29—41. See Prideaux's Connection, Vol. 1 p. 416. 417.

(p) Prideaux, lb.

(q) 2 Kings 17. 28.

(r) Deut. 27. 4.

(s) Joseph. Antiq. l. 11. c. 8.

the High Priest of the Jews, and other dis-
obliged Refugee-Jews, first, build a Temple in
Opposition to the Temple at *Jerusalem* ;
where Refugee-Jews, from the Time the Tem-
ple was built, continued frequently to resort ;
and where, for the most Part from the same
Time, a Jewish-Temple-Worship has been
kept up by Persons, who have been called *Sa-
maritans*, from *Samaria*, the Name of the Dis-
trict, wherein Mount *Gerizim* lyes. And
this Corruption affects the Authority of the *Sa-
maritan Pentateuch* the more, in that it was
a *design'd* Corruption, in Order to justify and
authorize their new Place of Worship at
Mount *Gerizim*. The *Samaritans* have also
added a large Passage to the same Effect in
their *Pentateuch* ; which has no (t) Foot-steps
in our Hebrew and Greek Copies. In both
these Cases, indeed, Mr. *W.* (u) declares, he
sees no Reason to accuse the *Samaritans*, but
the *Jews*, of Corruption. And he endeavours to
support the *Samaritan* Readings by several (w)
Reasons in his Book, and by (x) one added
since, which he thinks *determines the Point* in
Favour of the *Samaritans* ; which therefore,
though equally precarious with the rest, I shall
here examine.

There was, it seems, a Contest (y) between
the *Jews* and *Samaritans* at *Alexandria* in *E-
gypt*, “ Whether the Temple at Mount *Geri-
zim*, or That at *Jerusalem* was warranted

(u) Whiston's *Essay*. &c. p. 169.

(w) Ib. p. 169—172.

(x) *Ad Finem Errat.*

(y) Joseph. *Antiq. l. 13. c. 6.*

(t) *Exod. 20. 17.*

“ and authorized by the Mosaick Law ?” The Cause was, by Way of Appeal, brought before PTOLEMY PHILOMETOR, King of *Egypt*; who, upon hearing the Pleas on both Sides, (of which JOSEPHUS seems to give but a very general and imperfect Account) gave Judgment in Favour of the Jews against the Samaritans. But yet Mr. *W.* thinks it appears from JOSEPHUS's Relation, that the Jews Copies had those Passages then in them, and did not disagree from the *Samaritan*; and, by Consequence, that the Jews have since corrupted their Copies.

But the Consideration of JOSEPHUS's Relation (which the Reader is desired to have before him) will, in my Opinion, produce a very different Conclusion, and induce the Reader to believe, that the Samaritan Readings were Corruptions, and that the Jewish Copies stood then as they do now in that Respect; as the Pleas, which the King heard, induced him to determine for the Jews.

It does seem possible from JOSEPHUS's Relation, that the two *Samaritan Advocates* did insist before King PTOLEMY on those Passages before-mentioned of their Pentateuch, for the Authority of their Temple at *Gerizim*, tho' it is not any where said so, or that their *Pentateuch* had then any such Passages in it. For there seems no other Foundation in the *Mosaick Law*, from whence they are supposed to argue, for making Mount *Gerizim* the Place appointed for a Temple in Opposition to *Jerusalem*, and for the great Confidence they had of being
able

able to prove their Point ; all traditional Pretences in Favour of the Antiquity of the Temple at *Gerizim* before the Temple at *Jerusalem*, being not only undoubtedly false, but capable of being easily proved so, as they could not but know themselves ; for their Temple had been built but an hundred and fifty Years, whereas the Temple at *Jerusalem* had been built long before, in the Days of SOLOMON.

It may also be supposed possible, that the Jewish Advocate might argue against the Samaritans from his *Pentateuch*, as not having the Samaritan Readings ; for nothing appears, from whence it can be concluded he did not. Nay, if the Samaritan Advocates urged their two present Readings, we have Reason to believe he did so ; since those Readings were certainly wanting in his Copies. For both the *Hebrew* and *Septuagint* Copies had been, before this Contest, in the Hands of the Heathens, and particularly in the Library of PROLEMY, who would never have given Judgment against the *Samaritans*, and condemn'd their *Advocates* to dye, if the Jewish Copies had favour'd the Authority of their Temple at *Gerizim*.

All therefore that can be *supposed* in Favour of the *Samaritan Pentateuch* from JOSEPHUS is, that it, alone, perhaps, then had the two Passages mention'd ; there being no Ground in JOSEPHUS (or else where) to suppose that the Jews *Pentateuch* then had them. But this Supposition, in Favour of the Samaritan

Pentateuch, will not prove the two Readings genuine.

But there are two Considerations, which seem to me to determine the Corruption to be on the Part of the *Samaritans*.

1. First, there have been three different Sorts of People, who at different Times have inhabited *Samaria*, and been call'd *Samaritans*, and were different religious Sects. 1. Those of the ten (2) Tribes, who under the Conduct of JEROBOAM revolted from the Tribes of *Judah* and *Benjamin*, and set up a Worship at *Dan* and *Bethel*, in Opposition to the Worship establish'd at *Jerusalem*. 2. The Heathens, who were sent to inhabit *Samaria* in the Room of the ten Tribes that were carried into Captivity and never return'd, were called *Samaritans*. 3. The apostate Jews, who with SANBALLAT, first, built a Temple at Mount *Gerizim* in Opposition to the Temple at *Jerusalem*, and their Successors were also so call'd; among whom, perhaps, some of the *Samaritans* last mention'd, at length became embody'd.

Now, neither the *Jews*, before the Separation of the Tribes into the Kingdoms of *Israel* and *Judah*, nor the first Sort of *Samaritans*, seem ever to have had the least Thought of worshipping at Mount *Gerizim*; and the Contest between the *Jews* and *Samaritans*, after the Separation, was, whether Worship was to be perform'd at *Jerusalem*, or at *Dan* and

(2) 2 Kings 12. 27-29.

Bethel; for the Sacredness of which (zz) two last Places, there was some Pretence in Antiquity. It should seem therefore, that there was no Pretence at that Time in the Pentateuch for making Mount *Gerizim* a Place of Worship. And therefore it seems most probable, that those Samaritans, who consisted chiefly of apostate Jews, and first built a Temple at *Gerizim* in Opposition to the Temple at *Jerusalem*, and would be glad of an Authority for so doing, or their Successors, corrupted the Pentateuch; and not the Jews, who, at a Time when they had no Interest nor malicious Purpose to serve, acted as if there had been no such Passages in the Pentateuch as the *Samaritans* produced.

2. Secondly, our Saviour may not improbably be supposed to determine against the *Samaritan* Readings in his Conversation with the Woman of Samaria. That Conversation, which is but briefly represented, seems to admit and require the following Interpretation;

“ Since you are a Jew, says the Woman of
 “ *Samaria* to our Saviour, tell me, why the
 “ Jews contend, that God is to be worship’d at
 “ *Jerusalem*, since our Fore-fathers worship’d
 “ in this Mountain of *Gerizim*. To which
 “ JESUS answer’d, there is little Reason to
 “ trouble yourself about this Question, in-
 “ asmuch as the Occasion will soon be re-
 “ moved; for the Worship of God will not
 “ much longer be confined to any Place; and
 “ so the Privilege, about which you contend,

(zz) Patrick on the first of Kings, 12. 29.

“ will come to nothing. Nevertheless, to satisfy your present Question, I tell you, you
 “ *Samaritans*, who are Moderns and can know
 “ nothing but from us, *worship God without*
 “ *knowing his Precepts* ; but we Jews, who
 “ are from all Antiquity, know all his Laws ;
 “ and that *Jerusalem* is the Place of Worship
 “ appointed by God, and that the true Wor-
 “ ship is only among the Jews, who worship
 “ at the true Place appointed by God.

To confirm this Interpretation and Paraphrase I will offer three Particulars ;

1. First, if JESUS be supposed to affirm, according to the Vulgar Translation, that the Samaritans *worship'd they knew not what*, (meaning thereby, that they worship'd not the God of the Jews) it is to make him assert what was false in Fact ; for the Samaritans of that Time had the same sole Object of Worship with the Jews, whom they *knew*, or understood as well as the Jews ; and they do not then appear to have opposed the Jewish Law in any other Respect, than about the Place of Worship (which was indeed a Matter enjoin'd, and was so (a) judged by JESUS) ; for in differing from the Jews about Traditions, they adhered more strictly to the Jewish Law, than to the Jews themselves ; and our Saviour himself concurr'd with the *Samaritans* in rejecting those Traditions. Besides, JESUS, in this very Conversation, supposes (b) them to *know what they worship'd*, when he supposes

(a) v. 22.

(b) v. 21.

them equally with the *Jews* to worship the *Father*. And this very *Samaritan Woman* and other *Samaritans* (c) do by their speedy Conviction, that *JESUS was the MESSIAS they expected*, manifestly show themselves to be better prepared by their Sentiments to receive Christianity, than the *Jerusalem Jews*.

2. Secondly, to tell the Woman, *Ye worship ye know not what*, relates not to the Woman's Inquiry about the Place of Worship, but to a Matter wholly foreign. And the Answer of *JESUS* seems only pertinent by being understood to the Effect I have above mention'd ; That is, as relating wholly to the Ignorance of the *Samaritans* about the Place of Worship, which was the sole Matter in Question.

3. Thirdly, the Words, *for Salvation is of the Jews*, imply a foregoing Resolution in general of the Question concerning the Place of Worship. For the sole Reason, why *Salvation* was of the *Jews*, and not of the *Samaritans*, was only, that the *Jews* did, and the *Samaritans* did not worship at the Place appointed by God.

But setting aside this Interpretation, I contend, that our Saviour has determined for *Jerusalem*, by saying, *Salvation is of the Jews*, and by what he adds in Relation to the *Times coming*, when Men might worship any where, and when nothing would be requisite but to worship God or the *Father*, in *Spirit and Truth*. For if the Time was to come, when

(c) v. 25. 29. 39. 41.

Men might worship any where, then they might not worship any where when JESUS spake ; and either Mount *Gerizim* or *Jerusalem* was then the sole true Place of Worship and *Salvation* ; JESUS plainly declares which of the two was that Place, by saying, *Salvation was of the Jews.*

(d) [Tho' the Nature of the Privilege and Advantage imply'd in the Term *Salvation*, used by our Saviour, be not the Matter here in Question ; and it does not import me to settle its Signification ; yet I beg Leave to interpose so far here as to observe,

First, that I do by no Means think it signifies, as it may be vulgarly supposed, *the eternally Reward of heavenly Happiness* ; and that I cannot without Horror suppose the blessed and charitable Saviour imply'd thereby that the *Samaritans* and all other Men, besides the *Jerusalem* Jews, were to be *eternally damn'd*, and especially for such a Matter, of no Consequence in itself, as the mere Place of Worship, whether on this or that Mountain. Such a Notion, so manifestly absurd and uncharitable, can only be grounded on the Spirit of *Seſtarianiſm*, and can only proceed from the most weak and self-interested Men.

God, in dealing with the ten Tribes, after their Revolt from the Tribes of JUDAH and BENJAMIN and setting up a Worship in *Samaria*, throughout the Old Testament al-

ways acts with such of them as his *People*, who fell not into Idolatry; and, in a very general Defection of those Tribes to the Worship of BAAL, God owns *seven thousand* of them to be his *People*; when he (e) says, yet *I have left me seven thousand in Israel, all the Knees, which have not bow'd to BAAL, and every Mouth, which hath not kissed him.*

Most of the Prophets (f) themselves, whose Works make a Part of the Books of the Old Testament, were of the *Samaritan Schism*. HOSEAH was of the Tribe of ISSACHAR; JOEL was of the Tribe of RUBEN; JONAH was of the Tribe of ZABULON; and OBADIAH was born at BETHACAD, in the Neighbourhood of the City of *Samaria*. And yet I presume no one will say, these Prophets are *damn'd*.

ELIJAH and ELISHA, two renown'd Prophets and Workers of many Miracles, always lived in the Schism; the first whereof had a miraculous Passage to Heaven, going thither in his life Time in a fiery Chariot; which is a more evident Proof of his not being *damn'd*, than can be had of any of the most *orthodox* Church.

Nor do we ever hear of any of these Prophets going to *Jerusalem* to worship, or exhorting the People of *Samaria* to do so; tho' it was the known Practice of other Jews to come annually from very remote Places to

(e) 1 Kings 19. 18.
c. 12. p. 277---288.

(f) *Basnage Hist. des Juifs.* l. 2.

worship at *Jerusalem*; and they seem concern'd only to keep up the Worship of God, according to the Institution of MOSES, in *Samaria*, and to prevent and root out Idolatry.

From all which it should seem, that the Samaritan Separation, or Worship set up at *Samaria*, in Opposition to the Worship establish'd at *Jerusalem*, did not damn all those, who were engaged in it, but was a Way to Heaven no less certain than the Worship at *Jerusalem*.

Besides, our blessed Saviour (g) by his Parable of the *good Samaritan* seems to suppose the Samaritans in a better Way to Heaven, than even the Jewish Levites; and it (h) seems, that he should not condemn the *Samaritan Woman*, with whom he conversed, and other *Samaritans*, whom she brought to him; who all believed him to be the MESSIAS, and That with more readiness than the *Jerusalem Jews*.

Secondly, that *Salvation is of the Jews* seems to me (i) to signify only, that the MESSIAS, or Saviour, or Redeemer of *Israel*, should arise out of those Jews, who worship'd at *Jerusalem*, and not from among those Jews, who worship'd at *Samaria*, or Mount *Gerizim*.]

3. But in Relation to the *Samaritan Pentateuch*, I would ask Mr. W. whether That has not the same Account of MOSES's Death, and

(g) Luke 10.

(h) John 4.

(i) Luke 1. 69--77. Ib. 2. 30.

Burial, and Comparison between him and the succeeding Prophets in *Israel*, together with the other allow'd interpolated Passages, which are to be found in the Vulgar *Hebrew* and *Septuagint* Pentateuch; which interpolated Passages, are usually (upon Tradition or Conjecture) attributed to ESDRAS, who, on his Return from the Babylonish Captivity, is supposed to have publish'd the Old Testament, or a great Part of it, corrected and enlarged? And if it has them; how can that *Pentateuch* be derived from a Copy extant several hundred Years before the Time of ESDRAS? Must it not be from a Copy made long *after the Separation of the ten Tribes*, even long after the first Return from the Babylonish Captivity? *All the Passages*, says SIMON, (*k*) *which I have produced to prove, that MOSES was not wholly the Author of the Pentateuch, as we now have it, are exactly the same in the Samaritan Pentateuch; and therefore we cannot say, that the Samaritans have kept a Copy of the Original, as it was before the Captivity of the Jews.*

4. I observe also, that there is a great Agreement in *Chronology* after the Deluge, between the *Samaritan* and *Septuagint Pentateuchs*, wherein they both differ from the original *Hebrew* about seven hundred Years; which *Chronology* (*l*) may be justly deem'd invented and forged and inserted into the *Septuagint*, in

(*k*) *Simon Hist. Crit. du V. Test. p. 66.*

(*l*) *Ib. p. 68. 207. Lightfoot's Works, Vol. 2. p. 701.*

order to render the Books of the Jews more credible to the Heathens, and from thence, like other Particulars, *added* to the Samaritan Pentateuch. And This the Jews of Jerusalem, Alexandria, and other Places, and the Samaritans, might all probably concur to practise as a *pious Fraud*, like the Missionaries of our Days to CHINA; who, tho' they may think the Septuagint Chronology *false*, yet use that Chronology (in Opposition to their Bible) the better to prepare the Chinese for the Reception of the Gospel; for which *wise Conduct* the Missionaries are much (m) commended. *Il sera toujours permis aux Missionnaires de la Chine de se servir de la Chronologie des 70 toute fausse qu'elle est, dans les Entretiens qu'ils ont avec les Chinois. Cette sage Oeconomie, dont le Jesuites qui prechent l'Evangile en ce Pais la savent si bien se servir, & avec tant de Fruit, n'a jamais ete defendue. Les Peres & mesme les Apostres (n) l'ont mise en pratique, sans nuire a la Verite de la Religion Chretienne, comme le Pere PETAU l'a demonstre par plusieurs Exemples, dans la judicieuse Preface qu'il a mise a la Tete du second Tome de ses Dogmes theologiques.* Mr. W. in a former (o) Work makes it one of his *Postulata* or *Axioms*, that the *Hebrew Text of the Old Testament, being the Original itself, is reasonably to be allowed our most authentick*

(m) Simon Bibl. Crit. Vol. 2. p. 472.
 mus in Acta Apost. c. 17. v. 23.

(n) See Eras-

(o) Whiston's *short View of the Chron.* p. 2. 3.

Guide in the CHRONOLOGY of the Old Testament, and not the Septuagint Translation; and by Consequence not the Samaritan Pentateuch. Which Passage I urge to Mr. *W.* no farther than the *Reason* imply'd in it will bear. For I am sensible Mr. *W.* has much (*p*) changed his Thoughts in Respect to the Chronology of the *Hebrew* and *Samaritan* Text; the first whereof he now thinks *false*, notwithstanding he formerly thought it so evidently *true* as to lay it down for an *Axiom* to be granted him without Contest, and the latter *true*. Nor do I in the least blame him for so doing; who has a Right to follow his Judgment, in all Matters, where-ever it leads him; but, perhaps, he may need to be told, that it very much becomes him, to bear with the Differences of others from him; who by his own great Change of Opinion, and by the Difficulties, wherewith he sees himself encompass'd, should naturally think most of the *theological Subjects* he treats of to be of the utmost Uncertainty, and, bating their Curiosity, to be in themselves of no Manner of Importance to the World.

5. To derogate yet farther from the Authority of the *Samaritan Pentateuch*, I observe with the learned PRIDEAUX, that tho' that *Pentateuch* be said to be written in the *Old Hebrew* (or *Phœnician*, or *Canaanitish*) *Character*, and so may seem to have some Advantage over the *Vulgar Hebrew Pentateuch*,

(*p*) Whiston's *Essay, to restore*, &c. p. 214.

which

which is written in the Chaldee Character, yet is that *Pentateuch*, according to him, but a *Transcript* from the *Vulgar Hebrew* out of the *Chaldean* into the old Hebrew Character. For, (q) says he, *first, it has all the Interpolations, that ESDRAS's Copy* (That is, the *Vulgar Hebrew*) *hath; whereas had it been antienter than ESDRAS's Copy, it must have been without them. Secondly, there are a great many Variations in that Copy, which are manifestly caused by the Mistake of the similar Letters in the Hebrew Alphabet; which Letters having no Similitude in the Samaritan Character, This evidently proves those Variations in the Samaritan Copy were made in transcribing That from the Vulgar Hebrew, and not in transcribing the Vulgar Hebrew from the Samaritan.* From whence it seems past Doubt, that the *Pentateuch*, such as it now is, was not in being among the *Samaritans* till after the Compilation of the *Vulgar Hebrew Pentateuch* by ESDRAS, and Transcript of it into *Chaldean Characters*. How long after I pretend not to determine. Dr. PRIDEAUX (r) supposes, or conjectures, that MANASSEH, *when he fled to the Samaritans with other Apostate Jews and settled in Samaria, first brought the Law of MOSES among them; which was not long after the supposed Compilation of ESDRAS, and was about four hundred Years before CHRIST.*

(q) Prideaux's *Connection*, V. i. p. 416. See also Simon H. C. du V. T. p. 66. 67.

(r) Prideaux, *Ib.* p. 416. 417.

I should

I should suppose they had their present *Pentateuch*, first, among them, much later. For about an hundred and sixty Years before CHRIST they seem to me to have had as little Occasion for the *Law* of MOSES, as the mere *Cutbean-Samaritans* (*s*) had from the Time of their Establishment till long after the Return of the *Jerusalem* Jews from the *Babylonish* Captivity ; during all which Time they (*t*) served their *own* Heathen Gods. For so lately, as an hundred and sixty Years before CHRIST, they (*u*) petition'd ANTIOCHUS King of Syria, to whom then all *Judæa* was tributary, that their Temple on Gerizim, which had been dedicated to no especial Deity might thenceforth be made the Temple of the GRECIAN JUPITER, and be so called for the future ; and ANTIOCHUS gratified their Request, and caused their Temple to be consecrated to the GRECIAN JUPITER, by the Name of JUPITER THE PROTECTOR OF STRANGERS ; which additional Title, they themselves also desired, that it might thereby be express'd that they were Strangers in that Land, and not of the Race of Israel.

Mr. *W.* labours (*w*) to prove, that ESDRAS was not the Transcriber of the Old Testament out of the Old Hebrew into the Chaldee Character ; as is asserted by PRIDEAUX and others, in Virtue of some Conjectures ; and he (*x*) guesses, that it was a Work done about the End

(*s*) 2 Kings 17.

(*t*) v. 33, 34, 41.

(*u*) Prideaux, Ib. Vol. 2. p. 177, 178.

(*w*) Whiston's Essay, p. 149.

(*x*) Ib. p. 159.

of the first or Beginning of the second Century of the Gospel. Now, if the *Samaritan Pentateuch* was transcribed from the Vulgar Hebrew Bible, after That was transcribed into the *Chaldee Character*; and if the Vulgar Hebrew Bible was not transcribed into the *Chaldee Character*, till the Time Mr. *W.* mentions; then is the present *Samaritan Pentateuch* not only not derived originally from the first Separation of the ten Tribes in the Days of JEROBOAM; but very modern, and not even of Authority and Antiquity enough to settle the Hebrew Text, as it stood in the Times of JESUS and his Apostles; to settle which was the End, for which Mr. *W.* lays so much Stress on the *Samaritan Pentateuch*.

But after all, supposing with (y) SIMON and many other learned Men; that the present *Jewish* (which is, the *Chaldean* or *Assyrian*) *Character*, was the *Character* always in Use among the Jews; and that the *Samaritan* (That is, the *Phœnician*, or *Canaanitish*, or, as it is also call'd, the *Old Hebrew*) *Character* was never used by the Jews before the Captivity, in any Manner, either in Books or Medals; it will then follow, that the *Samaritan Pentateuch*, as written in the *Samaritan Character*, could not be the *Pentateuch* in its original *Character*, but must have been transcribed into that *Character*, either to give it a Pretence to

(y) Simon, *Bibl. Crit.* Vol. 2. p. 389—435.

Feinard apud *Le Clerc Bibl. Univ.* Tom. 21. p. 131.

Allix apud *Spanhemii De Numism.* Vol. 1. p. 69, &c.

Rhenferd *Opera Philog.* p. 225—253.

See *Bagnage Hist. des Juifs*, l. 6. c. 24.

Antiquity, or to distinguish it from the Jews *Pentateuch*, or to render it legible to the Inhabitants of *Samaria*, who, upon the *Pentateuch's* being first introduced among them, might be versed in no other Character but the *Samaritan Character*. And therefore the *Samaritan Pentateuch* is of less Authority and Antiquity *for being written in the Samaritan Character*; and must for that very Reason have been transcribed from the *Pentateuch* of the Jews written in the *Chaldean* or *Assyrian Character*; to say nothing more here of the other Reasons to prove it was so transcribed.

6. DOSITHEUS, a Samaritan, who (z) lived after the Times of JESUS, is said by (a) PHOTIUS to have *adulterated* the *Pentateuch* (by Mistake (b) called the *Oetateuch*) of MOSES with many Corruptions. This *adulterated Pentateuch* our learned USHER takes to be the present *Samaritan Pentateuch*; and he supposes, that DOSITHEUS compiled this *New Hebrew Book* out of the *Hebrew Copies of Palestine and Babylon*, and the *Greek Version* received by the *Hellenist Jews*; adding and taking away some Passages, and changing others, according to his Pleasure. And he particularly supposes him to have corrupted that *Pentateuch*, by inserting therein some of the *Septuagint Chronology*; which also was a Corruption first introduced in the *Septuagint*. (By which the Reader may easily see, why the *Septuagint* is

(z) *Origen contra Gels.* l. 1. & in *Matth.* 27, 1 tract.

(a) *Photii Bibl.* p. 883, 886.

(b) *Usserii De Edit. Sept. Int.* p. 216.

more conformable to the *Samaritan* than to the *Hebrew Text* ; and also how (c) *improper* it is to settle the true Reading of the *Pentateuch*, even as it was in our Saviour's Time, by the *Samaritan Pentateuch*.) But whether or no, DOSITHEUS, the Samaritan, was the Compiler of the *Samaritan Pentateuch* ; it is not improbable, according to (d) DUPIN, to suppose, that some modern *Samaritan* compiled it chiefly out of the different Copies of the *Palestinian* and *Babylonian* Jews and the *Septuagint* (the Sources, from whence USHER supposes DOSITHEUS compiled it) ; because it sometimes agrees with the Hebrew Copies of *Palestine*, sometimes with those of *Babylon*, and sometimes with the *Septuagint*.

I would not be thought in this Matter of DOSITHEUS, &c. which I borrow from the Great USHER, and from DUPIN, to espouse either of their *Hypotheses* ; to which they seem driven by their Judgment on the State of Things, and by their Inclination to solve Difficulties pursuant to their religious Notions.

But I use those *Hypotheses* here, as I do the *Hypotheses* of other learned Divines, in Relation to many Parts of the Dispute between Mr. W. and myself, merely to oppose Mr. WHISTON ; who every where proceeds on the most precarious *Hypotheses*, because seemingly proper to solve Difficulties, in his

(c) Ib. p. 218, 219.

(*) Dupin Dissert. Prelim. &c. p. 533, 534.

Way. And the sole Inferences I would make from such Topicks, against Mr. *W.* are ; that there is no End of *Hypotheses* ; that they are so uncertain, that nothing serving to establish an Opinion can be justly inferr'd from them ; and that, by their Number and Uncertainty, they seem the Effects of not understanding rightly the Christian Religion itself, and the true Grounds and Reasons of it.

7. Lastly I observe, that ORIGEN ; who understood *Hebrew* well, and lived and conversed much with the Jews in *Palestine* ; who was greatly skill'd in the Literature of the Old Testament ; and who compleated three most laborious and useful Works towards understanding the Old Testament, viz. his *Tetrapla*, *Hexapla*, and *Octapla* (in the two last whereof he inserted the Vulgar *Hebrew Text*) ; wholly omitted the *Samaritan Pentateuch*, and gave the *Hebrew Text* in the *Vulgar Jewish*, and not (*e*) in the *Samaritan Character* ; tho' he thought fit to give the *Hebrew Text* over again in *Greek Characters*. Nor does he appear to have used the *Samaritan Pentateuch* in his *Notes* on the *Hexapla*, towards settling the Text, in any Respect. And consequently ORIGEN must have judged the *Samaritan Pentateuch* of no Importance towards settling the Reading and Sense of that Part of the Old Testament.

8. So that I think I may venture to conclude, that Mr. *W.* has not the least Ground to date the *Samaritan Pentateuch* so high as

(*e*) *Montfaucon*, Prælim. ad *Origenis Hexapla*, p. 21.

the Times of JEROBOAM, against which there have appear'd several demonstrative Arguments; and for which he has as little Colour, as the *Samaritans* themselves have for a Manuscript Copy of their *Pentateuch* (f) pretended to be derived to them from the Times of PHINEAS, Contemporary with MOSES; whereby they are equally absurd with the *Jerusalem* Jews and others, who make MOSES Author of the Account of his own Death and Burial and of the Comparison between himself and the Prophets in *Israel*, who succeeded him; to say Nothing of the Absurdity in pretending to have a *Manuscript* of a (g) Book, whereof it will be difficult to find one of above six or seven hundred Years old.

VIII.

That the Apostles did not always quote the Septuagint Version.

IT has been (h) long disputed among the Learned, whether the Citations made from the Old in the New Testament were taken from the *Hebrew or Greek Bible*. Which seems a strange Dispute; for it should seem easy to know from whence a Man, who makes several hundred Quotations from the Old

(f) *Simon Hist. Crit. du V. Test. p. 130.*

(g) *Ib. p. 512.*

(h) *Whiston's Essay. p. 87.*

Testament, should take them. But several of those *Quotations* being made after the Jewish Manner of quoting Authors, wherein great Liberty was taken in varying, both as to Words and Sense, from the Authors quoted; the Learned are at a Loss how to account for many *Quotations*, which neither agree to the *Hebrew* or *Septuagint*, and also how to account with Certainty even for such as agree either with the *Hebrew* or *Septuagint*.

Mr. *W.* (i) contends that the Apostles always quoted the *Septuagint*. But, if we may be govern'd in this Case by the Agreement of *Quotations* with their Originals, nothing seems more true, than what is imply'd in these Words of St. AUSTIN. (k) *For my Part, says he, being desirous to follow the Example of the Apostles, who made Use both of the Hebrew Text and Septuagint Version in citing the Prophets, I thought, that I ought to make Use of both, as being both the same, and having both the same divine Authority.*

What can be more evident, than that the Apostles sometimes cited the Hebrew? For if there be a Citation made by the Apostles from the Old Testament, which, Word for Word, agrees with the Hebrew Text and differs from the *Septuagint*, must not the said Citation be supposed taken from the Hebrew Text, to which it agrees, and not from the

(i) Whiston's *Essay*. p. 176, &c.

(k) *August. De Civitate Dei*. l. 18. c. 44.

Septuagint, to which it does not agree ? Now This is the Case (1) of the famous Passage cited by MATTHEW out of HOSEA H, " Out of Egypt have I called " my Son ; " which is read Word for Word in the Hebrew Bible ; but in the *Septuagint* is, " Out of Egypt have I called my " Sons." And this Citation seems also to discover to us the Reason, why the Apostles do sometimes cite the *Hebrew*, as at other Times they do the *Septuagint*, when those two Texts differ, viz. because the Hebrew Reading seems sometimes more applicable to their Purpose than the *Septuagint* Reading. For in the Case before us, the Term *Son*, as the *Hebrew* reads it, seems more to favour the Application of the Passage to JESUS, than the *Septuagint* Reading *Sons*, which, beyond all Dispute, determines the Citation to relate primarily to the Children of *Israel*.

Again, does not MATTHEW (m) manifestly cite the Hebrew Text for these Words, " (n) Behold my Servant, whom I have chosen, my beloved, in whom my Soul is well pleased ;" which agree to the *Hebrew*, and not to the *Septuagint*, that differs (o) greatly

(1) See Hieron in Os. l. 3. c. 11. & in Matt. l. 1. c. 2. *Capelli Critica Sacra*, p. 55.

Dupin Dissert. Prelim. sur la Bible, l. 1. c. 4. p. 487. Le Note.

(m) Matt. 12. 18.

(n) Isaiah 42. 1.

(o) See Kidder's Demonstrat. of the Messias, Vol. 2. p. 207, 208.
from

from the *Hebrew* and makes exprefs Mention of JACOB and ISRAEL therein?

St. JEROM (*p*) says, It is evident, that the *Apostles and Evangelists made Use of the Hebrew Scriptures*. Our Lord and Redeemer, says he, whenever he cites Passages out of the *Old Testament* takes them from the *Hebrew*. As for Example, "He that believeth on me, as the *Scriptures* have said, out of his Belly shall flow Rivers of living Water;" and upon the Cross, "Eli, Eli, Lamazaback-thani;" That is to say, "My God, my God, why hast thou forsaken me;" and not as the *Septuagint* has render'd it, and divers other Places. I say not This, says JEROM, to discredit the *Septuagint*, but because I believe, that the Authority of the *Apostles and JESUS CHRIST* is preferable to theirs.

I confess, the *Apostles* do seem (*q*) much more frequently to cite the *Septuagint*, than the *Hebrew* (though herein it may be easy to mistake, if it be true, what SIMON and Mr. W. affirm, that the *Septuagint Version* has (*r*) been accommodated to the Citations of the *Apostles*; or what Mr. W. (*s*) himself also says, who not only finds plain Indications of the frequent Accommodation of the *Septuagint Version* to the latter *Hebrew*, but the alike FRE-

(*p*) Hieron. l. 2. Apol. contra Ruffinum.

(*q*) See Earl of Nottingham's *Answer to Mr. Whiston's Letter*, &c. p. 105. Capelli *Critica Sacra*. l. 2.

(*r*) Simon Hist. Crit. du N. Test. p. 234, and Whiston's *Essay*, p. 299. (*s*) p. 48, 49. p. 228, 299.

QUENT ACCOMMODATIONS OF THE READINGS IN THE NEW TESTAMENT, *as also in JOSEPHUS, and others*, TO THOSE OF THE SEPTUAGINT, *whence they were commonly supposed to have been taken*); and it is particularly manifest, that, in the famous (t) Speech before the *Sanedrim*, attributed to St. STEPHEN, the *Septuagint*, and not the *Hebrew*, is cited, in Respect to the *Number of Souls*, that went down into *Egypt*; the *Septuagint* reckoning *seventy five Souls*, and the *Hebrew* but *seventy*. But I must own my Concurrence with Father (u) SIMON in his Conjecture, that it is not credible, that St. STEPHEN, in the original *Speech deliver'd by him to the Jews of Jerusalem, recited the Words otherwise than they were in the Hebrew Bible*; but that St. LUKE writing to those, who either understood no *Hebrew*, or who chiefly or wholly used the *Septuagint Version*, was the *Author of that Change*; which is so different from what is contain'd in the Original of the Old Testament. For it seems very unaccountable, that St. STEPHEN should, in his Defence before the *Sanedrim*, argue from an ancient Jewish Fact, which that Assembly by their Knowledge in the *Hebrew Tongue* were undoubtedly able to detect as a Misrepresentation of the Jewish Story, and would not fail to do so to the Confusion of St. STEPHEN.

(t) Acts 7. 14. 15.

(u) Simon Hist. Crit. du V. T. p. 186, 187. l. 2. c. 2.
See also Dupin Dissert. Prelim. l. 1. c. 4. Note, p. 486.

For farther Satisfaction in this Point of the Apostle's citing the Hebrew Text (and That even in Places, where they seem to depart from the *Hebrew*) I refer him to the (w) *truly learned* Dr. (x) HODY; and to (y) SURENHUSIUS, who shows, how all the *apostolick Quotations*, by being consider'd as *Quotations* made after the Manner of the Jewish Doctors, were (or might be) taken from the *Hebrew*. It is evident; that, in many Instances, the Apostles cite Passages, from the Old Testament, not only in a different literal Sense from what they bear in their Places both in the *Hebrew* and *Septuagint*, but whose Words are to be found in neither of them; and, in particular, that many Parts of the *Genealogies* in the New Testament, which should seem to be taken from the Old Testament, are very different from the same *Genealogies* recorded both in the *Hebrew* and *Septuagint*. So that, the Citations of the Apostles, whether consider'd as taken from either the *Hebrew* or *Septuagint*, must be accounted for from the Jewish Manner of making Citations so as to serve the Purposes, for which they were produced. And therefore, with as great Reason, many of the apostolical Citations may be supposed taken from the *Hebrew*, as from the *Septuagint*.

(w) Whiston's *Essay*. p. 11.

(x) *Hody De Text. Bibl.* p. 243 — 277.

(y) *Surenhusii Tract. &c.* See p. 177, &c.

IX.

That *the Means, whereby Mr. WHISTON proposes to restore the true Text of the Old Testament, in Respect to Citations made from thence in the New, will not reach that End.*

THE Design of Mr. WHISTON is to *vindicate the Citations made from the Old in the New Testament*; and particularly such, as now seem either wholly wanting in the Old Testament, or seem unaccurately cited, or seem not justly apply'd by the Authors of the New Testament of all which Sort of Citations he gives us divers (z) Examples.

This Discordance between the Old and New Testament, he attributes to the Jews, whom he charges with corrupting the Old Testament in Respect to those Citations, with exprefs Design to make the Reasonings of the Apostles appear groundless and impertinent.

To *vindicate these Citations* he proposes to *restore a true Text* of the Old Testament, as it stood in the Days of JESUS and his *Apostles* (not the original Text, which may have been (a) very different from That cited by the Apostles); which *true Text* is to manifest the Truth and Justness of the Apostles Citations and Reasonings.

(z) *Surenhusii* Tract. p. 281, 282. p. 88—109. 301—317. 321. 326. 228.

(a) *Simon Hist. Crit. du V. T.* p. 494.

The (*b*) Means, by which he proposes to restore this *true Text*, are ; the Samaritan Pentateuch; the Greek Psalms, as attested by the Roman Psalter; the present Hebrew Text; the several Greek Editions and Manuscripts of the Septuagint Version, with other Translations antiently made from it; the old Syriac Version made from the Hebrew, before the Copies of the Hebrew were so corrupt as they now are; the Chaldee Paraphrases; the Remains of the latter Greek Versions, particularly those of AQUILA, THEODOTIION, and SYMMACHUS; the Antiquities of JOSEPHUS; the Works of PHILO; the Apostolick Constitutions; the Fathers and Hereticks, who lived before, or not long after the Days of ORIGEN; the Remains of the Old Italick or Vulgar Version; Hebrew Copies, which have never come into the Hands of the MASORITES, and Greek Copies of the Vulgar Septuagint Version read in Churches all the first Ages of Christianity, or any Parts of them; and above all Criticism (tho' he places it not among his Means), whereby he proposes to alter some Passages, and to change the Places of others, which he supposes *dislocated*. Upon all which Means I shall make the following Observations.

1. As to all the present known *Hebrew* and *Septuagint* Copies; they being themselves greatly corrupted, and particularly, as he says, corrupted by the Jews with express Design to

(*b*) Whiston, p. 329, &c.

confound the Applications of the *apostolick Citations* from the Old Testament ; and their *true Text*, with Respect to those *Corruptions*, being the Thing proposed to be *restored* ; the *true Text* cannot be *restored* by any of, or all, those Copies.

2. The *Chaldee Paraphrases* were, according to him, all (c) made for the Support of the *New Hebrew* (or *corrupted Text*, and for *securing its Reception over all the World*. And the latter (d) *Greek Versions* plainly follow that *Hebrew Text*, and were made (e) as it were on Purpose to *establisth and spread the new corrected or corrupted Hebrew Copies* ; and some of them with (f) *expres Design* to oppose the *Septuagint*, which the Apostles and first Christians cited as favourable to Christianity. So that these can no more restore a *true Text*, than the *Hebrew* or *Septuagint* themselves.

3. As to the *Syriac Version*, the Copies of it are less (g) *exact than the Hebrew Text of the Jews, and the Greek Version of the Septuagint* ; and as to the *Remains of the Old Italick, or Vulgate Version* ; That was cited in a very (h) *inexact Manner* by the Fathers, and was a verbal, barbarous, and unintelligible Translation from the *Septuagint* by an Author, who understood no Hebrew ; was *very different in different Countries* ; and was corrected by

(c) Whiston p. 241, 242, 249. (d) p. 267, 268.

(e) p. 233. (f) p. 241, 246, 247, 249.

(g) Simon Hist. Crit. du Vieux Testam. p. 277.

(h) p. 243, 244.

JEROM chiefly from the (corrupt) *Hebrew*; from whence it should seem, that the *Remains* of it, which have been collected, are not much to be depended on. But to invalidate both the before-mention'd and all other *antient Translations*; it is sufficient to observe, that Mr. *W.* does not pretend from thence to render pertinent any Citations made from the Old Testament, which seem at present not pertinent, as they stand in the Old Testament.

4. As to the *Samaritan Pentateuch* (whose Authority we have already particularly consider'd) and the *Greek Psalms*, as attested by the *Roman Psalter*; they can affect very few important Citations, and particularly but few of the prophetical Citations. And as to the Citations they do affect, it is sufficient to observe, that the Differences (*i*) between the *Hebrew Original or the Greek Version* of the Septuagint, and the *New Testament-Citations*, are but few, excepting in *Points of Chronology*, through the whole *Pentateuch*; and still fewer in the *Psalms* of DAVID, as they now stand in the Greek. So that in the *Pentateuch* we have commonly the *Hebrew, the Samaritan, and the Septuagint*; and in the *Psalms*, the *Septuagint, and the Roman Psalter*, agreeing in their Readings. Wherefore, the *Samaritan Pentateuch*, and *Greek Psalms*, as attested by the *Roman Psalter*, cannot restore to us the true Text, which Mr. *W.* contends for, in any important

(i) Whiston, p. 300.

apostolick Citations, whereon the Truth of Christianity is grounded.

5. As to the *Antiquities* of JOSEPHUS ; the (k) greatest Liberty is taken therein to recede from the manifest Sense of the Old Testament, according to all Copies thereof ; the Old Testament is cited in such Manner, as makes learned Men dispute, whether he used the *Hebrew* or *Septuagint* Text, or sometimes one and sometimes the other, or a different Translation from the *Septuagint* ; they have been (l) accommodated to the *Septuagint*, as the *Septuagint* has been accommodated to him ; and (m) the *Chronology* has been greatly changed and alter'd ; so that it would be difficult to settle any certain Readings of the Old Testament in Virtue of his (n) *Antiquities*. And as to the *Works* of PHILO, there are but few Citations therein out of the Old Testament ; and those only out of the *Septuagint Pentateuch*, whereof he had a very (o) incorrect Copy. So that neither JOSEPHUS nor PHILO concern the important Citations in Question ; nor does Mr. W. (p) pretend to restore a true Text of the Old Testament from these two Authors, in Respect to any important Ci-

(k) Simon Hist. Crit. du V. T. l. 1. c. 17.

Gregory Disc. of the seventy Interpr. p. 32, &c.

Wotton's Preface to Misc. Disc. p. 33, &c.

Whiston's Essay, p. 197, 216, 218, 299.

(l) p. 299. (m) p. 21, 28, 195, 196, 197, 209.

(n) For the State of JOSEPHUS's Antiq. see Fabricii Bibliotheca Græca & Huetiana, p. 94. lb. p. 332.

(o) Simon Hist. Crit. du V. Test. p. 98.

(p) Whiston, p. 330, 291, 292, 289.

tations made from the Old in the New Testament.

6. As to the *Hebrew Copies*, that have never come into the Hands of the MASORITES, and the *Greek Copies* of the *Vulgar Septuagint Version*, read in Churches all the first Ages of Christianity, or any Parts of them ; they nowhere appearing, and being themselves (q) to be recover'd, cannot, till recover'd, be of any Use towards restoring a true Text. They are themselves to be restored, in order to restore a true Text.

7. As to the *Apostolical Constitutions*, the *Fathers*, and the *Hereticks* ; it is sufficient to observe of them, as I have done of several of his former Means (without taking Notice after what Manner they cite the Old Testament), that Mr. W. is not able to settle by their Help any apostolick Quotations in the Old Testament, so as to make them pertinently apply'd, which now seem, according to him, to be impertinently apply'd. And I add, that these, and all the foregoing Means, will be so far from effecting what he proposes, that they will on the contrary show, that the Apostles cited, and reason'd, from the Old Testament, just as they now appear, from our present View of the Old and New Testament, to have done. All which must be unaccountable on Mr. W's Hypothesis; for it cannot be supposed, that if the Jews have so greatly corrupted the Old Testament as Mr. W. pretends, but it would appear, in some one In-

stance at least, in some *one Copy* or *Author* exhibiting to us what would justify the Pertinency of the Application of what now seems impertinent.

1. The last *Means* are, *making Alterations* by the Force of *Criticism*; which tho' he has omitted among his *Means*, is by the Use he makes of it, and by the Necessity he has of it, his principal, and, indeed, only Means, and will, if any can, serve his Purpose. For That extends to every Quotation made from the Old in the New Testament, and gives him Liberty and Scope to chop and change the whole Old Testament as he pleases. Besides, the Books of the Old Testament seem to give a just Occasion for making many Alterations, and especially to him, as will appear, if we consider the original Condition of those Books (of whose Method and Order the *Rabbins* (*r*) had *this common Maxim*, that *there is no first and last in the Holy Scripture*); if we consider the great Changes and Alterations, which from Time to Time they have received; if we consider his Opinion (*s*) of the corrupt State of those Books, and especially of the Books of the Prophets; which were not only corrupted, according to him, in common with the other Books of the Old Testament, before the Coming of CHRIST, but have since the Coming of CHRIST been corrupted by the Jews with exprefs Design to render the Quotations, made by the Apostles from thence, seem impertinent; and lastly, if we consider his re-

(*r*) Lightfoot's *Works*, Vol. 2. p. 666.

(*s*) Whiston's *Boyl. Lett.* p. 67, and *Essay*, &c.

jecting the (t) *Song of Songs* from the Canon, as an impious, loose, and obscene Book, which pious (u) Christians in all Ages have esteem'd an allegorical Dialogue between God and his Church. And it is not to be doubted but that his own Inclination to admit the most precarious Hypothesis, which he thinks necessary to support Religion, will carry him to great Extrems in Alterations, with Respect to the whole, as it has done already with Respect to some Parts of the Old Testament. For can there be, for Example, a greater Liberty taken in making Alterations than by the mere Force of Criticism, to strike out Passages, which evidently determine the Sense of Prophecies to Persons living in or near the supposed Times of the Prophets, and the applying those Prophecies to JESUS as the MESSIAS, or to very remote Events from the Times when the Prophecies were deliver'd ; as Mr. W. does in several (w) Instances ? For herein Mr. W. makes Prophecies ; which being Miracles, and not Things naturally to be supposed and credited, are at all Times liable to Suspicion, without the best Proofs, that they were really made at the Time they were said to be made. A Man may fairly, with many Christian Divines, strike out the last Chapter in *Deutronomy*, and suppose, that MOSES did not write historically of his own Death, and Burial, and of Matters, which came to pass long after his Death ; but to

(t) *Suppl. to Essay.*(u) *Nichol's Conf.* Vol. 2. p. 57(w) *Boyl. Lect.* p. 256. *Essay*, p. 229. &c.

strike (x) out a Passage in SAMUEL, which limits a *Prophecy* to SOLOMON, and to strike out a Passage in ISAIAH, which limits a *Prophecy* to a Year or two from the Time ISAIAH deliver'd it, in Order to make a *Prophecy* of the MESSIAS in the first Case, and a *Prophecy* about the Birth of JESUS of the Virgin MARY in the latter, is directly to make *Prophecies* relate to Persons not only not thought of, but excluded, according to the literal Sense of the Prophets, by the Prophets themselves; which is enthusiastical and absurd to the highest Degree, and criticising and mending Authors by *Rules* the most improbable, and inconsistent with all true Rules of *Criticism*, which should lead a Man frequently to lessen, but never to multiply, *Miracles*. Mr. W. (y) is himself of Opinion, that the *Miracles themselves* reported by St. ATHANASIUS in the *Life* of St. ANTHONY do both denote their own Falseness, and create a *Suspicion* of the *Integrity* of St. ATHANASIUS; tho' he relates them partly from St. ANTHONY himself, partly from the Attestation of Witnesses, and partly from his own Knowledge.

So that I will venture to say, that a *Bible restored*, according to Mr W's *Theory*, will be a mere WHISTONIAN BIBLE; a BIBLE confounding, and not containing the true *Text* of the *Old Testament*.

In fine, Mr. W. (z) tells us himself, that he

(x) Boyl. Lect. 247, &c. 2 Sam. 7. 14. Essay, p. 229. Isaiah 7. 15, 16.

(y) Whiston's *Hist. Pref.* p. 120, 121.

(z) Whiston's *Essay*, p. 298, 299.

finds plain Indications of the frequent Accommodation of the Readings in the New Testament to those of the Septuagint. Which, if true, seems to render an *Essay towards restoring the true Text of the Old Testament*, in Order to vindicate the apostolick Citations, a most unaccountable Work. For, by this Account, the true or original apostolick Citations are not themselves all known ; and if all the present Citations are placed according to Mr. *W*'s Mind in the Old Testament, we shall not have a *true Text restored*, but a *Text frequently accommodated* to the corrupted Text of the Septuagint, introduced into the Old Testament. And the Work of restoring a *true* or genuine *Text* of the Old Testament with Respect to the apostolick Citations from thence, seems a most impracticable Work ; when all the Copies of the Old Testament are corrupted with express Design to make those Citations seem impertinent ; and when the Citations themselves, as standing in the New Testament, have received Changes and Alterations there.

X.

Typical or allegorical Reasoning defended against Mr. WHISTON; wherein is a Digression that compares together the allegorical Scheme and Mr. WHISTON's literal Scheme, and that proves his literal Scheme false and absurd.

MR. WHISTON (*a*) condemns so highly the typical or allegorical Interpretations of the *Prophecies* cited from the Old in the New Testament, which yet the present State of the Old Testament makes necessary; that rather than come into that *weak and enthusiastical* Method, as he calls it, he runs to the Supposition of a *lost Text*, of the Old Testament.

I. But yet he (*b*) justifies *typical* Arguing from the ritual Laws of MOSES, and from *Passages of History in the Old Testament*, by the Example of St. PAUL; who (being bred up (*c*) at the Feet of GAMALIEL, the great Rabbi, by whom he was instructed in Hebrew Literature, and by Consequence in all *the Mysteries of the Jewish Cabala*) appears by his Writings to be a great Proficient in *Types and Allegories*, and is esteem'd by some Jews themselves as a

(*a*) Whiston's *Essay*. p. 92.

(*b*) Whiston's *Boyl. Lect.* p. 27. 43.

(*c*) Jenkin's *Reasonab. of Chr. Relig.* Vol. 2. p. 321, 322.
CUNÆUS Rep. des Hebr. Vol. 1. l. 3. c. 8. p. 373—376.
Simon Hist. Crit. du V. Test. p. 97.

great Mekubal, and profoundly skill'd in the sublime Sense of the Bible. Indeed, he pretends (d) this last to be quite another Thing from the odd (typical) Application of Prophecies. For, says he, the antient ceremonial Institutions were, as to their principal Branches at least, in their own Nature (e) Types and Shadows of future good Things under the Christian Dispensation. And several remarkable Events, and Histories of old Time, seem to have been particularly recorded for the Sake of some future Truths and Discoveries, which were to be drawn from them. But the Case of the antient Prophecies, to be alledged from the old Scriptures for the CONFIRMATION of Christianity, is quite of another Nature, and of a more nice and exact Consideration.

But how are these Things different? For are not the ritual Laws of MOSES, by being in their own Nature Types and Shadows of future good Things, Prophecies? And are not the Events and Histories of old Time, by being recorded for the Sake of some future Truths and Discoveries, which were to be drawn from them, (f) Prophecies also? And does not our Saviour himself say so, when he affirms, that the (g) Law prophesies, and that he came to fulfil the Law, as well as the Prophets? And do not Mr. W's propheticall Types confirm Christianity? And may not typical Prophecies confirm it in the same Manner?

(d) Whiston, Ib. p. 27.

(e) Heb. 16. 1.

(f) See Justini Martyris Opera. p. 261.

(g) Matt. 11. 13.

Mr. *W.* therefore ought to own, either that our *Saviour* and St. PAUL talk'd *weakly* and *enthusiastically*, when they interpreted *the ritual Laws of MOSES*, and *the Passages of History* contain'd in the Old Testament (which they look'd on as *Prophecies*) typically; or else to allow the typical and allegorical Method of interpreting the *Passages* cited in the New Testament from the Prophets (which he now calls *weak* and *enthusiastical*) to be excellent and divine. Besides, as to Strength of Argument; what is the Difference between an allegorical Interpretation of a Prophecy, and an allegorical Interpretation of a *Law* or *Passage of History*? Is not there as much Force in the allegorical Interpretation of any Prophecy, as there is in the two following typical Arguments in the *Apostolick Constitutions*, which Mr. *W.* deems *the most sacred of the canonical Books of the New Testament*? (*b*) *Tythes belong to those, who minister to CHRIST, because Tenths of Salvation are the first Letter of the Name of JESUS, i. e. I, IOTA.---Hear, O thou holy Catholick Church, who hast received the TEN Commandments, and hast escaped the TEN Plagues. Ergo, pay Tythes to the Priest.---* (*i*) *Let a Widow, who is the Altar of God sit at home; for the Altar of God never runs about, but is fix'd in one Place.*

Why cannot Mr. *W.* as well allow of the Force of typical Interpretations of Prophecies

(*b*) *Apostol. Constit. l. 2. c. 25.*

(*i*) *Ib. l. 3. c. 6.*

as of the typical Arguments of St. BARNABAS, who is one of his canonical Authors? BARNABAS's *Epistle* is wholly made up of typical Reasoning ; of which take this one Specimen.

“(k) The Scripture says, that ABRAHAM *circumcised three hundred and eighteen Men of his House*. But what therefore was the Mystery that was made known unto him? Mark first the EIGHTEEN, and next the THREE HUNDRED. For the numeral Letters of *Ten* and *Eight*, are I. H. And those denote JESUS. And because the Cross was That, by which we were to find Grace; therefore he adds *Three hundred*; the Note of which is T (*the Figure of his Cross*). Wherefore by two Letters he signify'd JESUS, and by the third his Cross. He, who has put the engrafted Gift of his Doctrine within us, knows that I never taught to any one a more certain Truth.” And accordingly this Argument was deem'd of so much Weight, that our learned Archbishop tells us, in a Note, that (l) *many others of the antient Fathers concur'd with BARNABAS in This*; and he refers us to Authors for Proof thereof.

In fine, is there not as much Force in typical Prophecies as in the typical Arguments of St. CLEMENT, another of Mr. W's canonical Authors? To say nothing here of St. CLEMENT's *History of the PHENIX*, which he (m)

(k) Wake's *Genuine Epistles*, &c. p. 175, 176.

(l) p. 175.

(m) lb. p. 21.

makes a *Type of the Resurrection*, I desire Mr *W.* attentively to consider the following Passage.

“ (n) The Spyes gave RAHAB moreover a
 “ Sign ; that she should hang out of her
 “ House a (o) *scarlet Rope* ; shewing there-
 “ by that by the Blood of our Lord there
 “ should be Redemption to all that believe
 “ and hope in God. Ye see, beloved, how
 “ there was not only Faith, but PROPHECY
 “ too, in this Woman.” Which Words contain not only a typical Argument for Christianity, (which was deem'd so strong as to be (p) *apply'd by many of the Fathers to the same Purpose*), but assert RAHAB to make a *Prophecy* in hanging out the *scarlet Rope*. From whence it appears, that *Types* are *Prophecies*, and that the Distinction Mr. *W.* would make between them, is groundless and false.

2 Mr. *W.* (q) says, JEROM was one of the first Christian Writers now extant, that ever gave such strange Interpretations of these antient Prophecies.

I find (r) indeed JEROM represented as *thinking*, that the Passages of the Old Testament were quoted, *susq; deq;* in the New Testament. Upon which Account he was necessarily driven into the *allegorical Hypotheses*. But yet, he seems to me, to have acted like all

(n) Ib. p. 10. 11.

(o) Josh. 2. 18.

(p) Wake, Ib. p. 11.

(q) Whitton's *Essay*, p. 91, 92.

(r) *Surenhusii* Prefat. ad Concil. p. 4.

Ib. Concil. p. 177.

others before him, and not to have been *one of the first Christian Writers, now extant, who gave allegorical Interpretations of the Prophecies* cited in the New Testament.

(1.) First, it is notorious, and has been made (s) appear by others, and is confess'd by Mr. W. himself, that the *Apostles* and primitive *Fathers* interpreted the *ritual Ceremonies of the Law*, and the *historical passages* of the Old Testament, *typically*; which, as appear'd just now, is interpreting *Prophecies* in that Manner. As to the Commentaries of the Fathers on, and their interpretations of, the Old Testament, they are so wholly allegorical, that it would be difficult to find many Passages, not so interpreted, if interpreted at all by them. They were no Criticks, and despised the literal Sense of the old Testament as low and mean, and imploy'd their Invention to find out sublime Senses thereof.

(2.) Secondly, Mr. W. (t) says, that the Apostles themselves do so seem to have cited and apply'd the *Prophecies* they take from the Old Testament, that if you consider them as taken from the present Old Testament, it is *in a Manner impossible to expound or apologize for those Applications of the old Prophecies upon any other Foundation*, than by the said typical, mystical, secondary, or allegorical Way of

(s) Platonisme Devoile. p. 162—197.

Simon Hist. Crit. du. V. Test. p. 97.

Whiston's Lect. p. 27.

Wake's Prelim. to Genuine Epist. p. 71—75.

(t) Whiston's Essay, p. 92.

Application ; and that (u) *the antient Predictions concerning the MESSIAS and his Character, tho' of so great Importance to be easily understood, are (originally) some of them so obscure and doubtful in their Designation of Persons, or in their Expressions, and others of them so hidden in unsuitable Places, and introduced upon very remote Occasions, in a Word, (w) framed on Purpose to be long conceal'd, as to have given a Handle to the Introduction of the allegorical Hypothesis.* Which two Considerations make it seem a very difficult Matter to lay aside the *allegorical Scheme*, and not to admit it as the *Scheme*, by which the Apostles themselves proceeded. For, if the present State of the Old and new Testament, in Respect to the Quotations made from the former in the latter, does admit of no other *Scheme* to justify their Application but the *allegorical Scheme* ; and, if the original State of the antient Predictions was such, that they were *obscure and doubtful in their Designation of Persons* (That is, that they seem'd as applicable or more applicable to others than to the MESSIAS), or *hidden in unsuitable Places and introduced upon remote Occasions* (That is, that by their Context they seem'd not to bear the Sense put upon them by the Apostles) and thereby gave a handle for the *allegorical Scheme* ; what is so natural, as to suppose, from the said present and original State, the *allegorical Scheme* to be

(u) Ib. Boyl. *Lect.* p. 58.

(w) Ib. p. 15.

the *Scheme*, by which the Apostles made Application of the prophecies they cited from the Old Testament?

But Mr. *W.* himself seems to me by many particulars, which he advances, to give up his own *literal* or *rational Scheme*, and to lay a just Foundation for us to suppose, that the Apostles proceeded on the *allegorical Scheme*.

He says, (x) SCARCE any of the Quotations in the Evangelists are taken out of those Prophecies, which by evident Circumstances belong to any other Person but the *Messias*. Whereby he owns, or at least distrusts, that some of the Quotations in the Evangelists are taken out of Prophecies, which by evident Circumstances belong to some other Persons than the *MESSIAS*. And consequently, he must suppose those Quotations out of the Prophecies to be typically apply'd; the very Nature of typical Application lying, in applying Passages, which, in their literal and obvious Sense, belong to one Person, to another.

Again he says, (y) MUCH the greatest Part of those Prophecies, which are alledged by the Evangelists are plainly and certainly meant of the *MESSIAS*. Which implies, that some Quotations alledged by the Evangelists are not plainly and certainly meant of the *MESSIAS*; and, by consequence, that they are, or may be, typically apply'd by the Evangelists.

He says, that several (z) of the Quotations, taken out of the Old Testament by the E-

(x) Ib. p. 45.

(y) Ib. p. 48.

(z) Ib. p. 49.

vangelists, do better and more literally agree to the MESSIAS than to those, of whom they are ordinarily expounded, and have COMMONLY some one or more Characters, which will agree to no others but him. Which is a Confession against himself, and in Favour of the allegorical Scheme. For if the Prophecies cited agree to others, tho' not so well nor so literally, as to the MESSIAS, and have not ALWAYS some Character, which will agree to none but him; then those Prophecies do agree to others, and can, with certainty, be only urged typically.

He says, there are (a) Quotations, which do seem, by the Coherence of their Places in the Old Testament, to belong to others than the MESSIAS; nay, are contrary to the Coherence, wherein they appear there. Which should make those Quotations seem allegorically apply'd, as being apply'd in a Sense not only seemingly different from, but contrary to, that Sense they bear in the Old Testament. For, as the Apostles could be guilty of no Mistakes, and could not intend to apply those Quotations literally, and yet apply them in a Sense contrary to their literal Meaning, That is, could not mistake their literal Meaning in the Application of them, so, by not applying them in their true literal Sense, but in a Sense contrary to That, they must, by consequence, intend to apply them in an allegorical Sense.

(a) Ib. p. 51—54.

He seems to allow St. PAUL argued typically from the *Scripture-Prophecies* in these Words. (b) *I do not*, says he, *undertake to account for all the Quotations of St. PAUL out of the Old Testament in his Epistles* (That is, he does not undertake to show, that they are literally apply'd); *not only because his Style is peculiar, and he together with his Fellow-Worker St. BARNABAS did, more than all the Rest of the Apostles, make Use of allegorical Notions and Interpretations, then own'd among the Jews; but also because FEW or none of his Quotations of this Nature are taken from the Scripture-Prophecies, but GENERALLY either from the Histories or Ceremonies contain'd in the Old Testament.* For if some FEW of his Quotations are taken from Scripture-Prophecies, and if his Quotations are, but generally, or for the most Part, taken from the *Histories* and *Ceremonies* recorded in the Old Testament, the Point is yielded with Respect to St. PAUL.

Mr. W. is reduced to great (c) Shifts by his *literal* or *rational Scheme*. Not being able to reconcile the (d) Application, made by St. MATTHEW, of a Quotation out of JEREMY (e) in Relation to the Slaughter of the *Children* in *Bethlehem*, by his Scheme; he denies that Quotation to be a *Prophecy* (tho' St. MATTHEW cites the Words of JEREMY as *fulfill'd*; which is the very Term he uses in Relation to

(b) p. 43.

(d) Matt. 2. 17, 18.

(c) Ib. p. 55, 56.

(e) Jer. 31. 15.

all the Prophecies cited by him) alledging, that it is a *poetick Description or Lamentation fulfill'd or verified*. which is, at the Bottom, actually running into the allegorical or typical Hypothesis, that he pretends to avoid and to dread. For what is a *poetick Description fulfill'd*, but a typical Prophecy *fulfill'd*? And why does he call the Quotation in Question a *poetick Description*; but because it is a most manifest Description of another Fact, and not of that Fact, for which it was cited; wherein consists the very Nature of an allegorical Quotation? The Quotations made from the *Old Testament* and said to be *fulfill'd* in the New, had some of them, perhaps, no Meaning in the Minds of the Prophets, who sometimes (*f*) *understood not* what they meant themselves; and all the Quotations, as far as we can understand them, seem to have as remote a *Sense* given them from the Prophets Words, as the Quotation in Question; which *Sense* would have no Foundation, had not the inspired Apostles put that *Sense* upon them; nay, many of those Quotations would seem not to be *prophecies*, did not the Apostles say they were *fulfill'd* or *Prophecies fulfill'd*. This being the Case of the Quotations made by the Apostles, they are said by the Learned to be typically or allegorically apply'd by them. Now This is also the Case of the Quotation, which Mr. *W.* calls a *poetick Description fulfill'd*. It consists of Words, which, as they stand in *JEREMY*, bear a different literal Sense from That,

(*f*) Ib. p. 78.

Nichols's *Conf. with a Theist*. Vol. 3.p. 69.

for which they are cited, and are there apply'd to another Matter, and would not be deem'd to signify That, for which they are cited, nor even deem'd a Prophecy, did not the Apostle say they were *fulfill'd*. Mr. *W.* therefore plainly has Recourse to the *allegorical Hypothesis* in this one Case. And since he admits it in one Case, he may as well admit it in all Cases. For if it be a *weak* and *enthusiastick* Hypothesis, as he affirms, it is an equal Imputation on the Apostles to make them once argue *weakly* and *enthusiastically*, as to make them always argue so. And if it be a good Method of arguing, as he must allow it to be in this Instance, it is a good one in all Cases.

He is reduced to the (g) *Shift* of denying a Quotation made by our Saviour himself to be taken from a Place, whence it is manifestly taken. To which he is merely driven, by the said Quotation's manifestly belonging to another Matter in its literal Sense, in the Place where it stands in the Old Testament, than That, for which it is cited. Our Saviour's Quotation (b) in these Words (*I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfill'd*, "He that eateth Bread with me hath lift up his Heel against me") is plainly taken from *Psalms* 41. 9. where the Words are, (i) *The Man of my Peace, which eateth my Bread, hath lift up his Heel*

(g) Matt. 11. 13.

(b) *Apostol. Constit.* l. 2. c. 25.

(i) Whiston's *Lect.* p. 57, 58.

against me. But Mr. *W.* sensible that that Psalm does not in its literal Sense *belong to the MESSIAS*, does, to save his *Hypothesis*, and for Fear of having Recourse to the *allegorical Hypothesis* for a Solution of our Saviour's Application of the Passage cited by him, believe it taken from another Place ; which Place no one ever found out before him, and plainly cannot be intended by JESUS, and only serves to furnish Matter for wrangling.

But Mr. *W.* himself seems to me directly to set up the *allegorical Hypothesis*, and to make it used universally by the Apostles. He contends (*k*) the prophecies of Scripture, which relate to Christianity, are cover'd, mystical, and enigmatical. Thus in the Prophecy of HOSEA (*l*) refer'd to and cited by MATTHEW, " When " Israel was a Child, I loved him, and call'd " my Son out of Egypt," he understands, without any Grounds from Language, ISRAEL to be a *prophetick Name of CHRIST* (tho' that Language is with him so incertain, that he has since changed his mind, and by (*m*) *Israel* in this Place does not now understand CHRIST, but the *Israelites*), and *literally* (That is, as he owns himself, *covertly, mystically, and enigmatically*) to signify him. What then is the Difference between him, and his *weak and enthusiastical* Adversaries ? They say, that ISRAEL signifies, first, literally in HOSEA

(*k*) Whiston's *Lect.* p. 7. 9. 11, 12.

(*l*) Hosea 11. 1

(*m*) Whiston's *Essay*, &c. p. 88, &c.

the Children of *Israel*, and then typically signifies CHRIST, grounding this last on MATTHEW, who puts that typical, mystical, or secondary Meaning upon it. And Mr. *W.* says, the Prophet meant by ISRAEL, CHRIST only; which is exactly equal *mysticism* with, and just as remote from the real literal Sense of HOSEA as the Mysticism of the *Allegorists*, and is altogether as obscure to the Understanding. And I do not see, why Mr. *W.* may not as well suppose two Meanings, the one *literal* and the other *allegorical* or *mystical*; as to lay aside the *true literal Meaning*, and yet contend for the same (mystical) Meaning with his Adversaries, under the Notion of that *mystical Meaning* being the *literal Meaning*. Certainly he would be less absurd, if he contended at the same Time for the true literal Meaning together with his mystical-literal Meaning.

Thus again Mr. *W.* understands the famous Passage (n) in *Genesis*, (*The Lord God said unto the Serpent, because thou hast done This thou art cursed above all Cattle, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life; and I will put Enmity between thy Seed and her Seed; he shall bruise thy Head and thou shalt bruise his Heel*) to be all (o) *prophetick Dialect*, and that the *Serpent* in that *Dialect* signifies the *Devil*, and the *Seed of*

(n) Gen. 3. 14, 15.

(o) Whiston's *Lect.* p. 35. 82—93.

See Grotius & Clericus in Locum.

Blackmore's *Redemption.* p. 62.

Spencer De leg. Heb. p. 181,

Woman, CHRIST ; tho' no Words can more plainly exprefs, nor any Context more evidently prove, that *Serpent* fignifies a real Serpent, a *Beaft of the Field*, and that the *Seed of the Woman* fignifies the Descendants of EVE ; and and fome Theologues (p) themfelves confefs, they would not chufe this Prophefy to convert an *Infidel*.

So that it is plain Mr. *W.* is as great a Ty-
pift, Myftift, or Allegorift, as his Adverfaries ;
and he must make the Apostles fuch as him-
felf.

(q) And I add, that if the *Allegorifts Scheme* be weak and enthufiaftical, his Scheme is yet more fo, by receiving the weak and enthufiaftical Part of their Scheme and rejecting the rational Part.

The *Allegorifts* do, in the first Place, endeavour to find out the true literal Sense of the Prophets, in the same Manner that good Criticks do with respect to all other Authors ; which certainly is a Method highly rational in itself. When they have done This, if they find Quotations of the Prophets apply'd by the Apostles in another Sense, or not according to the literal Sense, which they bear in the Prophets themselves, they put that Sense also upon them, in which the Apostles apply'd them. Thus they act the Part of good Interpreters with respect to the old Prophets themselves, and with respect to the Apostles, and to the Holy Ghost, whose Sense of the Prophets the

(p) Nichols's *Conf. with a Theist*. Vol. 3. p. 34.

(q) A Digression against Mr. W's *Literal Scheme*.

Apostles declared. This is the Method of the great GROTIUS; whose Commentaries on the Bible will ever be esteem'd by all those, who desire truly to understand it; notwithstanding the Imputation of some upon him, that he could *neither find the MESSIAS in the Old Testament, nor the Pope in the New*. But the Anti-allegorists, rejecting the Method of GROTIUS, of a critical Examination of the Writings of the Prophets by the common Use of Language, and supposing the Prophets to use common Words in a peculiar and enigmatical Sense, and most remote from vulgar Acceptation, and making that remote-enigmatical Sense to be the literal Sense, are guilty of the highest Absurdity imaginable. For they not only put a Sense upon the Prophets Words, which is remote from the literal Sense (wherein they so far concur with the Allegorists); but, proceeding by Rules contrary to all Use of Language and to common Sense, they put a Sense upon the Words subversive of the true literal Sense; whereby properly speaking they are no Interpreters at all, or rather worse than none, being mere Indulgers of Fancy. And there has never been a Typist, Mystist, or Allegorist (no, not BURMAN, or ALTING, or ALLIX, or the great COCCEIUS himself, all celebrated for putting remote allegorical Senses on the Old Testament) that have exceeded Mr. W. in Extravagancy; who, for Example, finds (r) the *Destruction of Jerusalem by the Romans* in the four first Verses of the 29th of ISAIAH;

(r) *Whiston's Essay on the Revelations*, p. 303, 312.

the (s) *Destruction of the Turks at Armageddon* in the four next Verses; the same (t) *Destruction of Jerusalem by the Romans*, in the first twenty Verses of the 24th chapter; the (u) *Restoration of the Jews to their own Country*, in the 23d Verse of that Chapter; and, what is still more extravagant, the (w) *Destruction of the Turks, &c.* in Verses 17--23 of the same Chapter, whereby the same Verses have, according to him, at the same Time several remote-absurd-pretended-literal Meanings; tho' ISAIAH's View and Intention in all these Places have no Obscurity or Difficulty in them, and do most plainly relate to the great Ravage the Assyrian Army should make in *Judæa*, and of the Destruction of that Army. And Mr. W. to support this Hypothesis of such remote-literal Meaning, is forced to represent the Prophets, as the most incoherent and (x) *abrupt* Writers imaginable, and to break their several Books, whose Parts are connected and depend on each other, into independent Prophecies. For did He consider them as Authors having the least Connection in their Writings, that Connection would limit their Sense to some very obvious Matter, and take away all Colour for such Increase of Prophecies, and for the chimerical Meanings he puts upon those his fictitious Prophecies.

(s) Whiston's *Essay*. p. 361. 363.

(t) *Ib.* p. 303. 310.

(u) p. 322. 325.

(w) p. 361. 362.

(x) Whiston's *Lect.* p. 67. See also his *Collection of Scripture Prophecies at the End of his Essay on the Revelation*.

He endeavours (y) to support his Hypothesis by saying, *If the Prophecies are allow'd to have more than one Event in View at the same Time, we can never be satisfied, but they have as many as any Visionary pleases; and so instead of being capable of a direct and plain Exposition to the Satisfaction of the Judicious, will be lyable to the foolish Application of fanciful and enthusiastick Men.* As if his Method, which, as has appear'd, subjects the Prophecies to the very same Kind of chimerical Meanings, and often to the very same Meanings with the Allegorists, was less absurd, because every single Visionary can have but one such chimerical Meaning at a Time, or exercise but one (z) *extravagant Liberty of Fancy or of Interpretation.* As to his saying, (a) *that if this double Intention in Prophecies be allow'd by us Christians, we lose all the real Advantages as to the Proof of our common Christianity; and, besides, expose ourselves to the Insults of Jews and Infidels in our Discourses with them;* I answer how can he hope less to expose himself to *Jews and Infidels* than the *Allegorists*, by putting the same remote Meaning on the Prophecies with them under the Notion of that remote Meaning being the literal Meaning? Will not, nay must not the *Jews and Infidels* see each of their Meanings to be equally remote from the true literal Meaning, by what ever Names their

(y) Whiston's *Lect.* p. 15.

(z) *Ib.* *Essay on the Revelation*, p. 24.

(a) *Ib.* *Lectures*, p. 16.

Meaning is call'd ? And, by Consequence, must they not reject with equal Contempt the enigmatical-literal Meaning of Mr. *W.* as well as the allegorical Meaning of others ? And will not they in a particular Manner insult, when they find him (*b*) changing and altering the *Holy Bible*, according to his Pleasure, in Order to avoid the Scheme of a *double Sense of Prophecies*, and to introduce his own *cover'd mystical enigmatical-literal* Scheme.

I know he pretends in behalf of his *Scheme* ; that there is a peculiar (*c*) *prophetick Language* ; and that the Words of the Prophets, tho' not understood according to their common Sense, or in the same Sense as in any other Discourses, have yet a single, fix'd, and determinate Signification. And he and others suppose, that they have in divers Respects found out the certain *Rules* of that Language ; in Virtue of which they pretend to be no less positive in their Interpretations of certain Prophecies, than if they were historical Passages, wherein Words are used in their common Sense. And it must be confess'd that many Prophecies explain'd and apply'd, according to those *Rules*, to certain past Events, have such an *Agreement* to those Events, as to occasion many to think those Prophecies rightly explain'd and even to (*d*) excuse some Dis-

(*b*) *Allix's Rem. on Whiston's Papers*, p. 7.

(*c*) *Whiston's Boyl. Lect. and Essay on the Revelation of St John*.

(*d*) *Nichols's Conf. with a Theist*. Vol. 3, p. 107.

agreement between the *Prophecies* and the *Events*, as a Defect only in the Explainers.

But such *Agreement* can carry no real Conviction along with it. For the Reason of such *Agreement* is plainly This, that the Explainers have had both the *Prophecies* and *Events* lying for a long Time before them, with a View to make them accord. In Consequence whereof, they have, by mending and piecing of Systems, and varying and changing Ideas to Words, found out the most plausible Meanings possible for certain Words in the Prophecies, in Order to apply those Prophecies to the Events they would have to be intended in them. For Nothing is easier than for artful and learned Men to make Accomodations, in this Case, between Things, to a certain Degree. But perfect Accomodations seem impossible ; and accordingly, no Explications, grounded on the before-mention'd pretended *Rules*, of any Prophecies existing before the Events and refer'd to past Events, will perfectly agree to those Events (tho' the pretended *Peculiarity* of the Language gives the Explainers the utmost Latitude to assign what Ideas they please to Words) ; as (for an Example) may be seen by the several Explications invented in Relation to DANIEL'S *Weeks*, or any other such Prophecies. For as to DANIEL'S *Weeks* ; let them understand by *Weeks*, *Weeks of Years* (tho' there be no (e) Foundation in the Old Testament for such Use of the Word) or what other Portion of Time

(e) *Le Clerc* Bibl. Chois. Tom. 15. p. 201.

they

they think fit ; let them understand by *a Year*, the Jewish or Chaldean, a lunar or solar Year, or a mystical Year (which, it seems, consists (*f*) of 343 *Days*) ; let them begin the *Weeks* in the Reign of CYRUS, or DARIUS, or XERXES, or in the seventh or twentieth of ARTAXERXES LONGIMANUS, or when DANIEL had his Vision (for the (*g*) *going forth of the Commandment to build and restore Jerusalem*, which is supposed to fix the Time when the *Weeks* begin, is thus variously understood) ; let them fix the Time of JESUS's Birth, or beginning to preach, or Death, when they please (for very different Years are assign'd for each of these) ; and let them assign the Time of the Expiration of the seventy *Weeks*, which is very variously fix'd, when they please ; yet cannot this Prophecy be made to square to the Event they would refer it, and it will after all be subject to great (*h*) *Difficulties*. Bishop MOUNTAGUE, after having finish'd his Explication of this Prophecy, (*i*) says, that *Prophecies are accompany'd with Extensions, not ever precisely at, or upon, but about such a Time, to be accomplish'd ; and therefore they are not to be streighten'd to an Hour, a Day, a Month, or certain set Period punctually, but left unto a Latitude or Extent*. The learned (*k*) ISAAC VOSSIUS says, *Nulla Chronologiæ Pars vex-*

(*f*) Crenii Fascic. primus. p. 406.

(*g*) Dan. 9. 25.

(*h*) Prideaux's *Connection*, Vol. 1. p. 306.

(*i*) Mountague's *Acts and Monuments*. p. 149.

(*k*) Vossii de Sept. Interp. &c. p. 183.

atior est, ac illa, quæ agit de 70 Hebdomadibus DANIELIS. Ab apostolicis Temporibus ad nostram usq; Ætatem laboravere in hoc Argumento complures, Viri sancti & eruditi. Sed si usquam, certe hic vanus & irritus fuit ipsorum Labor. Peccavere tam in Principio quam Fine Hebdomadibus istis adsignando, adeoq; a se invicem longe abivere, ut si quis discrepantes eorum evolvat Sententias, facile intelligat, ubi tanta est Contentio, ibi vel nullam vel incertam esse Veritatem. Dr. NICHOLS, in his (l) elaborate Work against the *Deists*, says in Relation to this Prophecy of DANIEL, *The wise Providence of God has suffer'd these Matters to lye in some Manner of Confusion, that our Faith might be founded on a nobler Principle than that of chronological Niceties.* And the ingenious and learned Sir JOHN FLOYER, one of the latest Explainers of this Prophecy, says, (m) *That the Holy Spirit seems always to design a Variety of Computation in most Prophecies, that the Completion might not be exactly known; and the Design of the Computations is only to point out the Age when the great Events are to happen, and begin or end.*

But the *Agreements*, before-mention'd, between *Explications* and *Events* being often such as greatly affect Men, who are willing and forward to believe certain Prophecies rightly explain'd, I will make a farther Observation; which will in my Opinion confound this

(l) Nichols's *Conf. with a Theist*. Vol. 3. p. 107.

(m) Floyer's *Prophecies of Esdras, &c.* p. 139.

Scheme of *literal-mystical Prophecy* founded on the pretended Intelligibility of *prophetick Language* as a *peculiar Language*; and That is as follows. If Mr. WHISTON, and others, have, as they pretend, found out the *Rules* of the *prophetick Language* of the *Bible*, they must be as able to explain, in Virtue of those *Rules*, the Prophecies therein contain'd, which relate to Events to come, as those, which relate to Events that are past. For if the Language be fix'd and certain, there can be no more Difficulty in understanding the former than the latter. But there have been no Explainers of the *Revelation* of St. JOHN (for Example) but are at endless and at the greatest Contradictions with each other about the *Trumpets*, the *Seals*, the *Vials*, and the *white Horse*, &c. and Time has and daily does discover their egregious Mistakes (not excepting the Mistakes of Mr. WHISTON himself, who has lived long enough to see himself mistaken in some of the *prophetick Language* of the *Revelation*) in explaining the said Book, which has been apply'd to all Ages of the Church, as having a View to the several Heresies, Schisms, Battles, and Revolutions, which have happen'd.

This Scheme of a *prophetick Language*, therefore, being not yet understood by any Mortal, should be wholly laid aside; and by Consequence a *literal Prophecy* in Mr. WHISTON's Sense is a mere *Chimera*, that never existed, but in the Explainer's Brain.

(3) Thirdly,

(3) Thirdly, the allegorical Method of explaining and applying Prophecies should seem very proper for the Apostles; who were Jews; and who were used not only to the *parabolical* and *mystical* Discourses of our Saviour (many of which are supposed to have been common (n) among the Jews and are now to be found in their *Talmud*), but to his *mystical Prophecies*.

He often spoke only to those, who (o) *had Ears to hear*, and sometimes so as (p) *not to be understood* by any Body at the Time he spoke. He spoke of *Bread*, and of *Water*, and of the *Temple*, and of *being born again*, but meant contrary to the Judgment of his Hearers (some of whom he knew, as he intended they should, would understand him according to the Letter) *spiritual Bread*, *mystical Water*, the *Temple of his Body*, and *spiritual Birth*. He prophesy'd of his own Death and Resurrection in so *typical* a Manner (saying for Example, (q) *destroy this Temple, and in three Days I will raise it up* — (r) *As MOSES lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up* — (s) *As JONAS was a Sign to the Ninevites, so shall the Son of Man be to this Generation*) that his Disciples expected no such Thing as his Resurrection, and when they

(n) *Fabricii Cod. Apoc. Nov. Test. pars. 3. p. 431.*
Ockley's Letter before Wotton's Misc. Disc.

(o) Luke 14. 35.

(p) Ib. 9. 45. John 16, 17, 18.

(q) John 2. 19.

(r) John 3. 14.

(s) Luke 11. 30.

were

were first told of it by very unexceptionable Witnesses, *Women* of their Acquaintance, look'd on it as an (t) *idle Tale*. Which Ignorance of theirs in this Case seems, I must confess, surprizing; because the Jews themselves understood our Saviour to have plainly declared, *while* (u) he was alive, that *after three Days* he would *rise again*, and therefore *watch'd* his Grave, lest his Disciples should take away his Body.

His *Prophecy* about his (w) Coming again, which He expressly limits to the Lives of some of his Auditors, and to the present *Generation* is wholly *mystical*; for it is manifest, that the Apostles, who understood him literally (at first) and expected his speedy Reign upon Earth, were all (x) mistaken and should have understood him *mystically*, as they did at length, when they came to understand that (y) *a thousand Years were with the Lord as one Day, and one Day as a thousand Years*. Our Lord himself no less mystically declared the Time of his coming to reign, when he said to those, who ask'd him about it, that his Reign would begin, (z) *cum duo erunt unum, & quod foris, ut quod intus est, & masculum cum fœmina, neq; mas, neq; fœmina*. In like mystical Manner our Saviour CHRIST descri-

(t) Ib. 24. 11.

(u) Matt. 27. 63—66.

(w) John 1. 51. Matt. 16. 28. Luke 21. 27—36.

Whiston's *Essay on the Revel.* p. 129—135.(x) *Millii* Proleg, ad Nov. Testam. p. 146. col. 2.

(y) 2 Pet. 7. 4. 8.

(z) *Clemens* apud *Grabe*, *Spicil.* Vol. 1. p. 35.

bed, or prophesy'd of, the *State of his Kingdom*, which was soon to come. *I will*, says he (a) to his Disciples, *appoint you a Kingdom, that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the twelve Tribes of Israel*. But This he seems to have done, in the amplest Manner, in a Passage recorded by IRENÆUS, upon the Authority of PAPIAS and some old Men, who had it from St. JOHN, that our Lord (b) should say, *The Days shall come, in which there shall be Vines, which shall severally have ten thousand Branches, and every of those Branches shall have ten thousand lesser Branches, and every of these Branches shall have ten thousand Twigs, and every one of these Twigs shall have ten thousand Clusters of Grapes, and in every one of these Clusters there shall be ten thousand Grapes, and every one of these Grapes being press'd shall yield two hundred and seventy five Gallons of Wine; and when one shall take hold of one of these sacred Bunches, another Bunch shall cry out, I am a better Bunch, take me, and bless the Lord by me*. I omit what our Lord adds, of every Grain of Wheat, and of Apples, Seeds, and Herbs.

The few Denyers of a *Kingdom immediately to come*, among the primitive Christians, attempted (c) to allegorize the Places produced for it, and upon that Account were call'd *Allegorists*; as on the contrary PAPIAS, JUSTIN MARTYR, IRENÆUS, ORIGEN, EUSE-

(a) Luke 22. 29. 30.

(b) Irenæus, l. 5. c. 33.

(c) See Whitby's *Treatise of the Millennium*.

BIUS, EPIPHANIUS, and others, who believed it soon to come, were call'd *Disciples of the Letter*. And all Christians may now be justly styled *Allegorists*; since (d) none of them agree with the primitive Christians in the literal Interpretation of these Matters.

But the *Revelation* of St. JOHN is certainly a Master-piece of *mystical-Prophecy*, being (e) written, as it is said, in the *cabalistical Style*; and no Doubt but it will appear so; when Things, the most remote from the literal Sense of the Words used, appear intended to be foretold; and shall come to pass, and by coming to pass shall shew the Sense of the Prophecies contain'd therein, perhaps to the Disappointment of every Interpreter that it has hitherto had.

[4.] Fourthly, the primitive Fathers or Authors before JEROM do apply Passages of the PROPHETS in the same typical Manner with the Apostles, who were *Models* to them in that Respect; though they may not (any more than the Apostles) directly say, they apply those Passages typically; which they might think needless to observe to the Reader, who could not fail to observe it himself.

Among other Instances that might be given out of the *Catholick Epistle* of BARNABAS (whom Mr. W. seems to give up (f) as an

(d) Whitby's *Treat.* p. 254.

(e) Rhenford Opera Philolog. Diff. 1.

Vitringæ Obser. Sacr. l. 1. c. 10.

(f) Whiston's *Lect.* p. 43.

Constit. p. 33. 34. 67.

Ib. *Essay on Apostol.*

allegorical

allegorical Interpreter of *Prophecies* of the Old Testament, and whose *Epistle* he deems *canonical Scripture*) take That, which follows. He cites these Words of ISAIAH, as containing (g) a Prophecy *both of the Cross and of him that was crucify'd upon it*, " I have " stretch'd out my Hands all the Day long to " a People disobedient, and speaking against " my righteous Way." Which Passage, as it lies in ISAIAH, has not, in its literal and obvious Sense, the least Relation to JESUS *stretching out his Hands on the Cross*, but with its Context seems to bear this Sense. " (b) Tho' " the Jews deserve it not, yet I will redeem " them *from Captivity*, and would never have " suffer'd them to fall into such Misfortunes " had they had any Regard to my Com- " mands; but *I spread out my Hands every " Day to a rebellious People*, who were obsti- " nately resolved to follow the Conduct of " their corrupt Imaginations; I call'd upon " them by the Voice of my Prophets, and ear- " nestly intreated them to be guided by me;" and so he goes on. drawing such a Character of the Jews, as cannot be apply'd to them at any Time after their Return into their own Country.

JUSTIN MARTYR (i) cites the before-men- tion'd Passage of ISAIAH to the same Pur- pose with BARNABAS; as also the following

(g) Wake's *Apostol. Fathers.* p. 179. 186.

See Irenæus. l. 4. c. 66.

(i) Reeves's *Justin Apol.* p. 68.

(b) *White in Locum.*

Q

(k) Passage

(*k*) Passage of the same Prophet, "Unto us a Child is born, and a young Man given, and the Government shall be upon his Shoulders;" *which*, he says, is a *prophetick Description of the Power of the Cross, to which JESUS apply'd his Shoulder at his Crucifixion*; though the Passage, as it stands in ISAIAH, relates in its obvious and primary Sense to HEZEKIAH, and that Part of it, whereon JUSTIN lays Stress, most manifestly relates to the bearing the Office of a civil Magistrate, and not to carrying of a Cross.

JUSTIN (*l*) also makes MOSES to (*m*) prophesy of CHRIST in these Words, *Binding his Foal unto the Vine, and washing his Garments in the Blood of the Grapes*. Which are, according to him, a *significative Symbol of what CHRIST was to do and suffer; for there stood the Foal of an Ass ty'd to a Vine at the Entrance of a certain Village, which he order'd his Disciples to go and bring him, upon which he got and rode into Jerusalem, where the stately Temple of the Jews then was. And to fulfil the Sequel of the PROPHECY he was afterwards crucify'd. For washing his Garments in the Blood of the Grapes, prefigured the Passion he was to undergo, purifying by his Blood such as*

(*k*) Isaiah 9. 6. See also Origen in John. p. 42.

Basil. Tom. 2. p. 212. Alliq; Patres.

See Grotius and White in Loc. & Clerici Hist. Eccles. p. 623.

(*l*) Reeves, Ib. p. 64.

(*m*) Gen. 45. 11.

See other Explications, of the Fathers, of this Place cited by Whitby, in *Stricturæ Patrum*. p. 13, &c.

Should

should believe in him; for what, by the PROPHET, the divine Spirit calls his Garments, are the Faithful, in whom the Logos, the Seed of God, dwells. The Blood of the Grapes typifies, that he, who was to come, should have Blood, but not of human, but of divine Generation.—And as Man had no Hand in making the Blood of the Grape, but God only, so This is an Emblem, that the Blood of the Logos was of no human Extraction, but descended from the Power of the most High. Upon this Passage, as it again occurs and is urged by JUSTIN in his *Dialogue* with Trypho, the ingenious and learned Mr. THIRLBY makes the following Remark, very pertinent to the Question of the Fathers applying the Prophecies of the Old Testament allegorically, whereof I am now treating. (n) *Eandem Interpretationem ad Gentiles quoq; convertendos adhibuit Apol. I. p. 52. satis eam quidem ridiculam hac ætate plerisq; visuram, at iis autem Temporibus tolerabilem. Judæi certe non habebant quod aut reprehenderent aut riderent, id quod norunt omnes qui Ingenium & Doctrinam Judæorum non penitus ignorant. Sed neq; Ethnicis, sive doctis sive indoctis, allegorica veterum Scriptorum, præsertim sacrorum & VATICINORUM, Explanatio, mirum aut novum videri poterat.*

The same JUSTIN (o) affords many more Instances of the like Kind in his *first Apology*;

(n) Thirlby in *Justin Martyr*, p. 246.

(o) *Reeves*, *Ib.* p. 68 — 94.

to which I refer the Reader. His *Dialogue with Trypho* also abounds with such ; of which Work BASNAGE, the learned Author of the late *History of the Jews*, gives (p) us this Account. *Je remarquerai, says he, seulement que comme JUSTIN avoit lu fort exactement les Ecrits des Prophetes, il a fait son fort de les entasser les unes sur les autres sans beaucoup d'Art, & peut-etre sans beaucoup des Choix ; & le Juif auroit eu Raison de lui dire plus souvent qu'il n'a fait, que ces Citations ne prouvent pas ce qu'il veut prouver.*

Thus also do IRENÆUS, TERTULLIAN, ORIGEN, LACTANTIUS, EUSEBIUS, BASIL, and all the other (q) Fathers, both before as well as after JEROM, who cite the Books of the Prophets, as fulfill'd in the Gospel, make Application of the Passages they cite from those Prophets ; whose Words are only pertinent to the Purpose, for which they produce them in an allegorical Sense. This the Learned well know. And SIMON, in particular, speaking of EUSEBIUS'S EVANGELICAL PREPARATION, (r) says, *that if you will examine with any Care many of the PROPHECIES, which EUSEBIUS understands of JESUS CHRIST, his Reasonings are not always conclusive, because these PROPHECIES seem to have another literal Sense ; but therein he fol-*

(p) *Basnage Hist. des Juifs. l. 8. c. 1. §. 13.*

(q) See *Whitby Stricturæ Patrum apud Differ. de Scrip. Interp.*

(r) *Simon Bib. Chois. Vol. 1. p. 49.*

low'd the Method, which was (s) received before him in the Church. How could JUSTIN MARTYR (t) pretend to prove from the BOOKS of the PROPHETS; that JESUS, who was to come into the World, was to be born of a Virgin, should cure every Disease and Malady in Nature and raise the Dead, and be treated with Spite and Ignominy, and at length should be fastened to a Cross, and dye, and rise again, and ascend up into Heaven; and that he was truly the Son of God, and should be worship'd under that Title; and that he should send out some to preach these Tydings to every Nation; and that the Gentiles should come over to the Faith in greater Numbers than the Jews; and that these very Prophecies went of him, thousands and hundreds of Years, before his Coming; but by arguing from the allegorical Sense of those Prophecies, which, literally understood, have no Manner of Relation to these Matters, and so visibly relate to other Matters, that it is hard to conceive JUSTIN could be so ignorant as not to know he argued allegorically, and not from the literal Sense of them?

[5.] But several Christian Authors before JEROM not contenting themselves with arguing (and That knowingly, as it ought to be judged) from the Prophecies of the Old Testament, in the same allegorical Manner with the Apostles, do directly assert (contrary to

(s) See Grabe apud Thirlbii *J. Martyr*, p. 82, &c.

(t) *Justin Martyr's Apology*, by Reeves, p. 62, 63.

what Mr. WHISTON affirms of them) a two-fold Sense of those Prophecies, a literal and a mystical, and make them applicable in a mystical Sense only to our Saviour.

Thus JUSTIN MARTYR (*u*) asserts a double Sense of some Prophecies. He gives us an Account, how *the Devils* introduced into the Pagan Religions several Things in Imitation of what they found *prophefied* of CHRIST, in the Old Testament; but says, they did not cause (*w*) *one of JOVE's Sons to be crucify'd*, because That *being SYMBOLICALLY represented in the Old Testament, they could not spell out the Meaning of the SYMBOL; tho' the Cross, according to the Prophet, was the great Characteristick of his Power and Government.*

Thus Origen (*x*) directly advances such a Distinction, and defends the *mystical Sense* of the Prophecies of the Old Testament against CELSUS, who attack'd the Christians for their mystical and forced Interpretations of the Old Testament.

Thus EUSEBIUS (*y*) of *Cesarea*, in interpreting the celebrated Prophecy of ISAIAH of a *Virgin's conceiving and bringing forth a Son*, said to be fulfill'd in JESUS by St. MATTHEW, refers it primarily to the Prophet ISAIAH's own Son, whom he expressly

(*u*) Justin Martyr's *Apol.* by Reeves. §. 71.

(*w*) Sect. 72.

(*x*) Origen contra *Cels.* p. 39. 343.

See Simon Hist. Crit. du Nov. Testam. p. 261.

(*y*) Eusebii *Demon. Evang.* l. 7. p. 328. 335.

makes a Type of CHRIST ; as does also (z) St. BASIL. And EUSEBIUS (a) affirms in general, that there are many allegorical *Explanations of the PROPHETS in the Gospels and Epistles of the Apostles, and especially in the Epistle to the Hebrews ; and that such was the Method of explaining Scripture used by the Doctors of the Christian Church.*

The *Gospel according to the Egyptians*, which was exant before any of the four Gospels, and supposed to be one of those Gospels refer'd to by LUKE ; was, as (b) appears by the remaining *Fragments*, a Gospel sufficiently MYSTICAL and ALLEGORICAL, according to the Genius of the Egyptian Nation. And tho' among those few *Fragments*, which remain of it, there appear no allegorical Interpretations of Prophecies, yet it may be justly supposed, to have as much or more abounded with them than St. MATTHEW's Gospel itself ; which being written chiefly for the Use of the Jews, has in it more allegorical Application of Prophecies than the other Gospels, according to the Genius of the Jewish Nation at that Time. Nor can This be much doubted, if it be consider'd, that the (c) *Therapeutæ* (who are supposed to be those Christians of Egypt, that received the Gospel according to

(z) *Basil* apud *Huetii* Dem. Evang. p. 355.

(a) *Eusebii* Hist. Eccles. l. 2. c. 17.

(b) *Whiston's Essay on the Apostol. Constit.* p. 74, &c.
Grabe Spicil. Vol. 1. p. 31.

(c) *Whiston*, Ib. p. 74.

Euseb. Hist. Eccl. l. 2. c. 17.

the Egyptians) explain'd all the Scriptures of the Old Testament in an allegorical and mystical Manner ; and took the Gospels and Epistles of the New Testament to be mystical Books, and proper to guide them in their mystical Explications of the Old Testament.

We may also fairly judge (*d*) the Gospel according to the Hebrews, which was also publish'd before our four Gospels for the Use of the Nazarenes, (as the first Christians were call'd) was written in the Spirit of *Allegory*; since their Successors allegorized the Bible in the same Manner with the Pharisees, who began the Method of allegorizing among the Jews, which was afterwards follow'd in the Christian Church. But however That be; the Nazarenes before JEROM's Time were undoubtedly *Allegorists*, as appears by the Proofs SIMON brings out of JEROM.

In fine, Mr. *W.* (*e*) himself says, He will not affirm, that what Predictions the Fathers alledge out of the Old Testament do always bear that Sense they ascribe to them, yet he thinks they GENERALLY, if not wholly, believed them to do so. So that he hereby allows; that the Fathers did argue after a typical and allegorical Manner from the Predictions of the Prophets; and that they might sometimes, tho' not generally, believe they interpreted those Predictions, not in a literal, but allegorical Sense.

(*d*) Simon Hist. des Comment. p. 1 — 3.

(*e*) Lectures, p. 28.

[6.] The System therefore or Scheme of Things set up by Mr. *W.* seems to me to combat the Christian Scheme received in all Ages and Times, and asserts what is contrary to the most notorious Fact, and to the most universal Practice of all Christians before, as well as after, JEROM. For if any one Christian Fact be true, it is, that Christians in all Ages and Times, and more especially in the primitive Times, have both understood the Apostles to have argued allegorically from the Prophecies cited by them out of the Old Testament, or have themselves argued allegorically from the Prophecies they themselves cited out of the Old Testament ; which last seems sufficient to prove the Apostles to have been allegorical Interpreters of the Old Testament, according to the common Topick of Divines, who contend that the earliest Fathers best teach us the Sense and Doctrine of the Apostles. And Mr. *W.* is the first Theorist-Divine, who, to assert the Authority of the New Testament, has pretended, that the Old Testament (in really genuine Passages) is *corrupted* ; all other Christians asserting the Integrity of the Old (and some even with Respect to corrupted Passages) to prove the Authority of the New. And I believe he is the first Christian Author, who ever asserted, either that all the Prophecies cited by the Authors of the New Testament from the Old, were fulfill'd in their literal Sense ; or that to consider the Apostles as applying any of them in an allegorical Manner, was *a weak and enthusiastical Scheme* ;
all

all others, as far as I can learn, contending at most for the literal Sense of some Prophecies only ; and some (f) making it the Glory of Christianity to be founded on *Allegory*, and not in *Criticism*, which, they say, would have render'd the *Writings* of the Apostles *ten Times more liable to Exceptions than now they are* ; and also to be a wonderful Confirmation of Christianity, that the Apostles, who were Men of no Literature and Education, and never spent their Time in the Schools of the Rabbi's, should be such eminent Masters in Allegory or Rabbinical Learning, and should be so excellently versed in their traditionary Explications of Prophecies.

It seems therefore most destructive of Christianity to suppose ; that *typical* or *allegorical Arguing* is in any Respect weak and *enthusiastical* ; and that the Apostles always argued in the Matter of Prophecies according to the literal Sense of the Prophecies and the Way of Reasoning used in the Schools ; since it is most apparent ; that the whole Gospel is in every Respect founded on *Type* and *Allegory* ; that the Apostles in most, if not in all Cases reason'd *typically* and *allegorically* ; and that, if the Apostles be supposed to (g) reason always after the Rules used in the Schools, and if their Writings be brought to the Test of those Rules, the Books of the Old and New Testa-

(f) Nichols's *Conf. with a Theist*, Vol. 3. p. 64, 65.

(g) Simon Hist. Crit. du N. Test. c. 21, & 22.

Cuneus Rep. des Heb. Vol. 1. p. 376, 377.

ment will be in an *irreconcilable State*, and the *Difficulties* against Christianity will be incapable of being solved. *Any that call themselves Christians*, says (b) Dr. ALLIX, *should take Heed how they deny the Force and Authority of that Way of traditional Interpretation, which has been antiently received in the Jewish Church.*

XI.

That Mr. WHISTON's *first Proposition* is *subverted by his Book.*

MR. W's first Proposition, (i) That *the present Text of the Old Testament is, generally speaking, both in the History, the Laws, the Prophecies, and the divine Hymns; or as to the main Tenor and Current of the whole, the very same now that it ever has been from the utmost Antiquity; is subverted by and inconsistent with the whole Scheme, and most of the following Parts of his Book, which chiefly consists in asserting and proving, that the Text of the Old Testament is (k) considerably and greatly different from what it was in the second Century, and not a little corrupted; and that the Old and New Testament are in so irreconcilable a State, by*

b) Allix's *Judgment of the Jewish Church against the Unitarians*, p. 51.

(i) Whiston *Essay*, p. 1.

(k) Ib. p. 15. 18. 33. 49. 88. 113. — 116. 128. 182, 183. 220. 262, 263. 281 — 289.

Means of *Dislocations* in the Old Testament, and of the Introduction of such other Changes therein, which make *the most apparent Inconsistencies and Contradictions between the Old and New Testament*, as to overthrow the Proofs of the Truth of Christianity cited by the Apostles from the Old Testament; which *great Corruptions* are the Foundation and Reasons of Mr. WHISTON's *Essay towards restoring the true Text of the Old Testament*.




T H E



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CONCLUSION.
CONTAINING

An Account of Mr. WHISTON Himself.

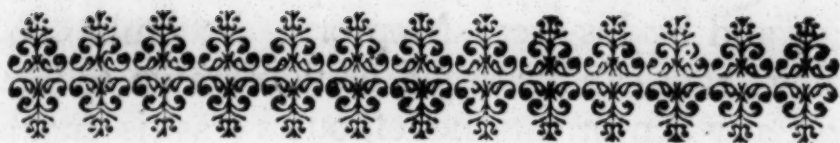
AVING made an End of my Remarks on Mr. *W's Essay*, I proceed to give you some Account of the Gentleman himself; who for some Time past has made no small Noise, not only in *England* but in divers Parts of *Europe*, by his numerous Writings.

He is a Person of extraordinary natural Parts; and of great acquired Learning, particularly in *Philosophy* and *Mathematicks*, but, above all, in *Theology*; which he has study'd with the greatest Application and Integrity in the *Scriptures*, and in the Writings of the *Antients*; despising the *Catechisms*, *Confessions*, or *Articles of Faith* and *Traditions* of all modern Churches, and the *Commentaries* on Scripture, and *systematical Books* of all modern Theologues.

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and Quickness, by the Compass of his Reading, and by his great Memory, he omits nothing, that can be urged or wiredrawn to support any Sentiments he espouses; as is manifest from many of his theological Works.

He is an upright and very religious Man, and a most zealous Christian; leading a moral Life; as is common to most, who are styled *Hereticks*; cultivating (a) in himself, and promoting in others such *Virtue and Learning*, as he thinks would conduce most to the Honour of God, by manifesting the Greatness and Wisdom of his Works; renouncing Glory, Riches, and Ease (which he might have had with the Applause of all, and Envy of none) and willingly and courageously undergoing Obloquy, Poverty, and Persecution (all three whereof have been his Lot, and the two former will be always) for the Sake of a good Conscience; deeming *Prudence to be the worldly Wisdom condemn'd by CHRIST and his Apostles*, and Concealment of religious Sentiments to be a great Crime; and unmoved by the Example of several (b) learned Divines, who, as is well known, have great *Prudence*, and, thro' Fear of the *Ignorant*, the *Bigots*, and the *Crafty*, (who govern the two former) do, most of all Men, conceal their religious *Sentiments*, from the World; which, if they happen in Confidence to discover to him,

(a) Hare's *Diffi. and Disc.* p. 16, &c.

(b) *Erasmi Epistolæ*. p. 501. 507. 583. 672. See also Whiston's *Reflections on a Discourse of Free-thinking*, p. 53.

Id. *Prim. Christ.* Vol. 1. *Hist. Pref.* p. 27.

he without Scruple publishes (c) in Print; sacrificing his Understanding to the Obedience of Faith, and believing *Mysteries*; and not rejecting even the *Athanasian Creed* itself (tho', in his Opinion, contradictory in itself, and to Reason) but only as not grounded on *Scripture* and *Antiquity*; following some Practices how rigid and seemingly ridiculous soever, and how remote soever from the Practices of the Age and Country, wherein he lives, which he thinks required by CHRIST and his Apostles (which has made some People wonder, that he continues, as in the Time of his Darknes, to *shave his Beard*, contrary to the expresse Declaration of the (d) *Apostolick Constitutions*); finding out and seeing clearly the Revolutions of all the following Ages, both past and to come, in the Writings of the *Prophets*, and in the *Revelation of St. JOHN*; taking up with all Manner of false Proofs in Behalf of Christianity, such as forged Books, forged Passages, precarious Suppositions, Tales, and sham-Miracles, as well as with the most substantial Proofs; endeavouring (e) to explain *Scripture Difficulties*; wherein, tho' he, like others, who have meddled with the same Subject, has not succeeded, as Dr. HARE says, yet he has shewn his Zeal; holding (f)

(c) See his *Histor. Pref.* and Allix's *Remarks on Whiston's Papers*.

(d) *Apostol. Constit.* l. 1. c. 3.

(e) Hare's *Diffic. and Discourag.* p. 7. See Whiston's *Dedication to his Chron.* p. 4.

(f) Whiston's *Pref. to Letter to the Earl of Nottingham*, p. 7.

a Society in his own House of *honest and inquisitive Men of all Parties and Notions among Christians*, in order to search after, and find out, *genuine and original Christianity*; and in fine, as much in earnest, as some others seem to be in jest.

He is the very Reverse of many most eminent Divines. He thinks himself obliged in Conscience to be dutiful, submissive, and loyal to his Majesty, to whom he has sworn Allegiance; and it is not a *Church Point* with him to *act* one Way and *pray* and *swear* another, or not to be in earnest in those two most serious and solemn Actions. He speaks what he thinks, and is not guilty of the Contradiction of making the Christian Religion a Matter of great Importance, and yet concealing his Thoughts about the Particulars of that Religion; any more than he is of professing a Religion, which he does not believe. He pays no Regard to fashionable Doctrines; nor to fashionable Divines, who in Obedience to one another and in Harmony, vary, change, and regulate the Faith of the Vulgar. He will not be bound by *Articles*, which he has subscribed, but renounce them, when he judges them erroneous; nor will he subscribe Articles, which he does not believe true, or subscribe them in Senses contrary to those design'd by the Imposers. He renounces all Preferments, and will not so much as receive Money from (g) *infidel* Hands. And he thinks him-

(g) *Second Append. to Hist. Pref. p. 58.*

self obliged to imitate the Apostles in their low State ; and he believes it no less inconsistent with Christianity, to aim at and contend for, and to possess that worldly Greatness and Wealth, which their pretended Successors of the Romish Church enjoy and contend for as due to them by the Gospel, than to contradict the Apostles in other Respects.

He is a zealous Member (*b*) of the Church of *England*, as by Law establish'd ; keeping to that Church ; though several Parts of the Worship therein perform'd be, in his Opinion, Blasphemy and Contradiction ; tho' he knows he hears daily the most absurd, sophistical, declamatory, and factious Discourses from the Pulpit ; tho' he be attack'd and abused on most Sundays from that *high Place*, to the Understanding of the Auditory, who on such Occasions turn their Eyes upon him ; tho' he be refused to partake of the blessed Sacrament, which (*i*) goes near his Heart ; and though he be forbid coming to Church by the Rector of his Parish, who has endeavour'd to set the Mob upon him.

But his Judgment does not seem to be equal to his Sagacity, Learning, Zeal, and Integrity. For, either through the Prejudices of Education, which he still retains, or through some Superstition, which, notwithstanding his Examination, sticks by him, he seems still quali-

(*b*) *Papers relating to Mr. Whiston's Cause.* p. 168, 171.

(*i*) *Postscript to his Hist. Pref.* p. 72. *Papers relating to his Cause.* p. 156, &c.

fy'd to admit the most precarious Suppositions, and to receive many Things without the least Foundation. The Warmth of his Temper disposes him to receive any sudden Thoughts, any Thing that strikes his Imagination, when favourable to his preconceived Scheme of Things, or to any new Schemes of Things, that serve, in his Opinion, a religious Purpose. And his Imagination is so strong and lively on these Occasions, that he sometimes even supposes Facts, and builds upon those Facts. Thus, for Example, he acted in the (k) Case of an *Arabick Manuscript* (whereof he understood not one Word), which he *hoped* was or took to have been a Translation of an antient Book (l) of Scripture, belonging to the New Testament, and written by the *Apostles*, styled, the *Doctrine of the Apostles*, and proposed to publish it as such. But when it came to be read by Men skilful in the *Arabick Tongue*, it proved a Translation of another Book before extant in Print in its original Language. And thus, tho' he be a Lover of Truth, yet by his Warmth of Temper he is drawn in and engaged so far in the Belief and Defence of many Things, as gives a Turn to his Understanding, and thereby makes his Conviction of Mistakes in some Cases difficult, and in others, perhaps, impossible.

He did, soon after his Conviction of the Errors of his Education, in a proper Manner,

(k) *Advertis. before Prim-Christ, Vol. I. p. 1.*

(l) *Reply to Allix, p. 33.*

both by Discourses and Writings, declare openly his religious Sentiments, which as an honest Man he could not conceal. And he most submissively address'd (*m*) himself, in particular, to both the Archbishops, and to several of the Bishops, and other learned Divines, and to the Convocation, and to both the Universities, offering to lay before them *Papers* for their Examination, which have been since publish'd; *wherein* he pretended to discover the true, old, original Christianity, from which all Christians had for many Ages before the Reformation departed, when, according to him, a Part only of Christianity was revived. But this free, open, christian Proceeding, had no other publick Effect, than to draw upon him, an arbitrary and illegal Expulsion (*n*) from the *University of Cambridge* and from his *Mathematick-Professorship* there, by the *Heads of Houses*, and That *without conferring* with him in Relation to his Notions, they urging, that it was (*o*) *not usual to argue with Hereticks*; an *Address* of the Convocation to the *Queen* against him, wherein they desired to be put into a Method how to punish him; a *Representation* of him, by the said Convocation to the *Queen* and the *Nation*, as a Person carrying on the Cause of Irreligion; the Convocations *secret Censure* (*p*) of divers of

(*m*) See his Historical Preface.

(*n*) Appendix to Hist. Pref. p. 160.

(*o*) Account of his Banishment, &c. p. 38—42.

(*p*) Supplement to Hist. Pref. p. 63.

his Positions, which *Censure* has since stole out into Print; and their *open Refusal* (q) to examine his *Papers* and to hear him in his own Defence, though he demanded it of them, as a Matter of Right, and lastly, a Prosecution commenced against him by Dr. PELLING, which upon the Death of her late Majesty drop'd.

He lives for the most Part in *London*, the Place of the greatest Resort of Men of Understanding, Birth, Fortune, and Learning in the Universe. There he visits persons of *both Sexes*, and of the highest Rank, who are delighted with his Plainness, Integrity, Sense, and Learning; and to whom he discourses with the greatest Freedom about many important Points, and especially about *Athanasianism*, which seems his most peculiar Concern. He frequents the most publick Coffee-houses, where most are prone to shew him Respect, and none dare shew him any Disrespect; the Clergy either flying before him, or making a feeble Opposition to him. By all which he has made a Multitude of Converts to the Belief; that the Father, Son, and Holy Ghost are three different intelligent Agents, and not three intelligent Agents making but one intelligent Agent; that the Father was before and is *greater* than the Son; that the Son is not the same Being with the Father; and that the Father is the *One God*, (as

(q) *Second Append. to Hist. Pref.*

say both the (*r*) *Scripture* and *Nicene Creed*), or that there are no other Gods but him; all Doctrines contrary to the present Orthodoxy. And he has soften'd the Zeal of many more, who used to call for Fire from Heaven, or the Sword of the Magistrate to defend their Sentiments. He has at this Time so much Credit, that he now says and prints what he pleases, without incurring any Hazard of Persecution from real or pretended Zealots; who are forced to yield to the superior Splendor and Power of his Honesty, Sense, and Learning, and fear drawing upon themselves something of more fatal Consequence, than the present Conversions that he makes. And I am persuaded, that if any Country could but furnish twenty such Men as he; that they would, without Pay and with mere Liberty to speak their Sentiments, put to flight twenty thousand listed to support Error.

He is a Person, who forms vast Projects and Designs for the Defence of *natural and reveal'd Religion*, and for restoring what he calls *primitive Christianity* among us; as appears by his *Theory of the Earth*; his *Chronology of the Old Testament and Harmony of the Four Gospels*; his *Essay on the Revelation of St. JOHN*; his *Primitive Christianity revived*; his *astronomical Principles of natural and reveal'd Religion*; his *Essay to restore the true Text of the Old Testament*; and his *Design*

(*r*) Matt. xii. 32. John xvii. 3. 1 Cor. viii. 4, 6.
1 Tim. ii. 5.

of a new *interleaved Bible* with large Additions and divers Particulars to confirm and illustrate the same, that so all honest Enquirers may be able to judge for themselves, about the Truth of those Scriptures, and to understand the greatest Part of them impartially, without the Danger of Imposition from common Prejudices; from any later particular Expositions or Mistakes whatsoever; to say nothing, or not to enter into the Detail of his lesser numerous Projects, Essays, Designs, and Theories in Behalf of Religion. Nor is he without great Designs for the Improvement of Philosophy, and for the Welfare and Trade of his Country; as appears by his Attempts to explain the Philosophy of Sir ISAAC NEWTON, and his other Works in *Mathematicks* and *Physicks*; but above all, by his Attempts to discover the Longitude, for which he deserves the Reward promised by Parliament, though he should not succeed. But the greatest Good, that he promotes, seems to me what he does not design; and That is, by putting Men upon Enquiries, to make them see farther than himself, and to reject his narrow Opinions.

He is a very serious and grave Person, but yet chearful, and no Enemy to innocent Mirth; and he is, even, capable of laughing (s) heartily at egregious Nonsense, Stupidity, and Folly in the most solemn Persons, when they speak about the most solemn Things.

(s) See one of his printed Letters.

I will conclude this Account of him, with observing that all the reformed Churches, and especially your *Church of Scotland* (which is in a peculiar Manner the Object of theological Spite among us) are highly obliged to him for a most ingenious Defence of the Validity of their Ministry in his *Argument to prove, that either all Persons solemnly, though irregularly set apart for the Ministry, are real Clergymen, and all their ministerial Acts are valid; or else there are now no real Clergymen or Christians in the World.* Wherein your Ministry, which is so undeservedly contemptible in the Eyes of our Clergy, who do not make a just Comparison between themselves and their Neighbours, is, as it ought to be, set upon as good a Foot as any Ministry whatsoever.

I have nothing farther to add, but that I hope this Letter, tho' long delay'd, will not be unacceptable to you, from,

Reverend S I R,

Your most humble Servant.

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A
LETTER

To the AUTHOR of the
DISCOURSE
OF THE
GROUNDS and REASONS
OF THE
Christian RELIGION,

In ANSWER to
Mr. GREEN's LETTERS, &c. K

With a
POSTSCRIPT

Occasion'd by
Dr. LOBB's BRIEF DEFENCE, &c.

If my [novel] Sense of the Prophecy [Behold a Virgin shall conceive, &c.] will not serve, some other Sense may in Time be found out.

GREEN's Letters, p. 85.
Thou mayst be sure it is true, tho' there should be ten thousand Difficulties objected to thee, which thou art not able to answer.

LOBB's Brief Defence, p. 97.

L O N D O N,

Printed in the Year 1726.

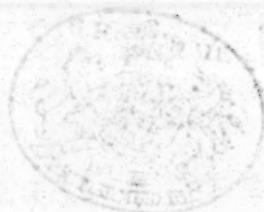
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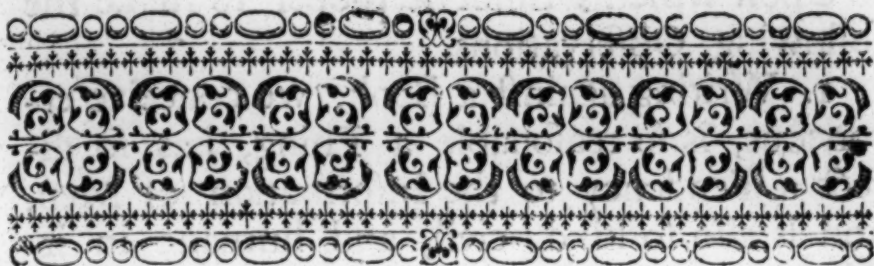
LETTER

DISCOURSE


OF THE

CHARACTER





P R E F A C E.

 H E Delay of the Publication of the following *Letter*, &c. gives me an Opportunity to add something in this Place on Occasion of a new Book of Mr. GREEN's, intituled, *A Discourse proving the Resurrection of Christ, and shewing that it is a sufficient Demonstration of the Truth of Christianity.*

I. Mr. GREEN, after observing that *the* (a) Reader will find a Reflection or two on some Passages in a Discourse of the Grounds, &c. adds, that *his taking Notice of this Book, after having lately made some Remarks upon it in five Letters to the Author, does not proceed from any Disrespect to that Gentleman, but a Regard to Truth. And therefore, having been told that I* (b) *insinuate, says Mr. GREEN, that the said Author is an Enemy to natural Religion, I freely own, that had I been sensible, that my Words would have borne such Construction, I should have expressed myself in a different Manner,*

(a) Preface. (b) Letters, p. 26.

Upon which I think it proper to make the following Observations.

1. Writing against a Book, we conceive erroneous, is so reasonable a Thing, has so direct a Tendency to the Information of Men, and is also so kind, civil, and humane in itself, (as implying Good-will to the Author of the Book and to all the World,) that to make an Apology for such Writing, as *not proceeding from Disrespect* to the *Author*, is either charging others with being ridiculously offended, or supposes some *disrespectful* Design or Conduct, which needs an Assurance in Words, that *no Disrespect* was intended, in order to qualify what would probably be deem'd *disrespectful*. But however This be, Mr. GREEN had no Need to make any Apology on Account of the *Author* he opposes; that *Author* being, I am perswaded, not in the least concern'd about *any Disrespect* shewn him, who could not publish such a Work, as he has done, without supposing and despising *Disrespect*; which I own I am surprized to find injures not him in the World's Opinion, but only those, who use it, insomuch, that for their own Sakes they are forced to make Apologies.

2. Professions (and even the most solemn Asseverations) are of no Weight, when Men are under Accusations of Guilt; and Men are to be tried by the Facts, upon which the Accusations are grounded, and not by Professions subsequent to those Accusations. Is there any Difficulty in supposing, that a Man, who

P R E F A C E.

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who does an ill Thing, should endeavour to recover his Reputation by doing another? Men say and do many foolish or ill Things, which they sometimes think to receive Applause for from the World; but finding themselves discover'd, or themselves deceived in their Expectations, they run to Excuses and pretended Intentions, to throw off Guilt; which all Men are backward to own of themselves. And it seems more natural for Men, who have said an ill Thing, to pretend they meant otherwise than their Words import (thereby covering themselves with what cannot be demonstratively disproved) than by acknowledging Guilt; which they think will discover too plainly what Sort of Men they are.

3. Mr. GREEN'S Words having *the Construction*, he mentions, put upon them (I presume by his Friends; and I add by every Body, I have met with, who presently observed the Impertinence and Malice thereof) as the natural *Construction*, or *probable Construction*, ought justly to have that *Construction* put upon them; for Calumny is what Men generally endeavour to disguise a little, at the same Time that they design it to be understood. And he is exceedingly unfortunate, when he intended to be civil, and was absolutely innocent of all Crime, that he should write so, that all Men (his Friends not excepted) should think his Words would bear a *Construction*, that implied the utmost Rudeness and Calumny, whereof they did not think him incapable!

4. As to his Profession, viz. that *taking Notice of the Discourse of the Grounds proceeded not from any Disrespect to the Author, but Regard to Truth*, and owning, upon his having been told, that he insinuated the Author of the Discourse to be an Enemy to natural Religion, that had he been sensible his Words would have borne such a Construction, he would have expressed himself in a different Manner; I must observe, that I have been told (since having been told is, it seems, a sufficient Foundation for introducing personal Matters into a theological Controversy) that Mr. GREEN'S Letters were originally fraught with personal Abuses, many of which, upon the Advice of Friends, he struck out, nay, took a Journey to London on Purpose to reform his Work in that Respect, after his Papers had been sent to the Press; and that his Book being all writ in that Spirit, for the Honour of J. C. it seems natural to suppose, either that he should not easily be able to mark or blot out all his Strokes of that Kind (for many such are still left) or else, that he should designedly leave in some few Strokes, for the Reason aforesaid.

II. As to his *Reflection or two upon some Passages in the Discourse of the Grounds*, in the Book before us, I observe, that his first Reflection is, "that (c) there is no Reason to speak (with a late (d) Author) of Jonas's lying three Days and three whole

(c) p. 30.

(d) *Disc. of the Grounds*, p. 10, 11. 83, 84.
" Nights

“ Nights in the Whale’s Belly, and then
 “ coming out of it, as an *Allegory* of
 “ CHRIST’S Resurrection; or to represent
 “ JESUS or his Apostles arguing from it. ”
 He then proceeds to shew, that JESUS did
 not make such Use of it, but argued after
 another Manner from it.

In Answer to which I say,

[1.] *First*, That the *Discourse* of the
Grounds does not represent JESUS, as arguing
allegorically from the Case of JONAS, and
 proving his *Resurrection* from thence, nor
 takes any Manner of Notice of the Use JESUS
 makes of the History of JONAS, but takes
 Notice only of St. PAUL’S arguing *allegori-*
cally from thence. Mr. GREEN’S *Reflection*
 or Argument therefore, if deem’d pertinent
 to the *Discourse*, must stand thus, „ That
 “ JESUS’S using the History of JONAS to
 “ one Purpose, proves St. Paul could not
 “ use it to another Purpose, no ways in-
 “ consistent with the Purpose of JESUS.”

[2.] As to there being *no Reason to repre-*
sent the Apostle’s (That is, St. PAUL) arguing
allegorically from the History of JONAS, in
 Behalf of CHRIST’S RESURRECTION, which
 the *Discourse* represents St. PAUL to do, and
 is the sole Matter in Question; Mr. GREEN
 says not one Word in particular to that Point,
 and consequently has given no Occasion for
 any Reply. However, I will observe in Be-
 half of the *Discourse*, that when the *Dis-*
course speaks of St. Paul’s arguing *allegori-*
cally from the History of JONAS, it speaks

according to the common Interpretation of the (e) Words of St. PAUL, saying exprefly, that (f) PAUL *is fupposed* (That is, by fome of his Interpreters) *to ground* his Affertion, &c. *on the History of JONAS*, as well as from the (g) Neceffity of fo understanding St. PAUL. And therefore, it would have been as proper for Mr. GREEN to have given us his bare Affirmation againft the christian Interpreters, and to have faid they had *no Reason*, as to fay, that the *Author of the Difcourfe had no Reason*; and withal, if fuch an Affertion in the *Difcourfe* any way impeach'd the Doctrin of CHRIST's *Refurrection*, to direct to the true and original Quiver, from whence that Arrow proceeded, and not to the *Difcourfe*, which follows thofe christian Interpreters.

III. His next Reflection is, “ (b) That
 “ CHRIST's Refurrection was the Accomplish-
 “ ment of his own Predictions; and that
 “ Prophefy is represented by the Author of
 “ *the Difcourfe of the Grounds*, as the beft
 “ Foundation, whereon to build any Religion,
 “ who exprefly tells us, that *Prophefies in*
 “ *an inspired Book, are, when fulfill'd, fuch*
 “ *as may be juftly deem'd fure and demon-*
 “ *ftrative Proofs*. And fince the *Prophefies*
 “ being deliver'd by an *inspired Perfon, viva*
 “ *voce*, makes not the leaft Alteration in the
 “ Argument, the *Refurrection of CHRIST*,

(c) 1 Cor. xv, 4.

(f) *Disc.* p. 10.

(g) *Ibid.* p. 84.

(b) p. 31.

“ being

“ being a *Fulfilling* of his *Prophecies*, is justly
“ to be *deem'd a sure and demonstrative Proof*
“ of the Truth of Christianity.”

This *Reflection* is so far from having any Opposition to the *Discourse*, that it is giving it a Sort of divine Authority, and proving from thence, to his (i) *common People*, the certain Foundation of *Christianity*. But if he intends it for a Part of his *Demonstration of Christianity* to the *Deists*, I conceive it defective, without proving the *Inspiration* of the *Person* speaking, (which, one would think, he should know ought not to be taken for granted,) and without proving, that the Prophecies attributed to him, which were not publish'd till long after the (supposed) Accomplishment, were deliver'd *viva voce*, before the said Accomplishment; which will require a Proof of the Authority of the Books of the New Testament. Till he has done That, the Prophecies spoken of will not be *deem'd sure and demonstrative Proofs*; nor will a produced Prophecy and a produced Accomplishment have any Effect on a *Deist*; who, at first View, will suppose the Prophecy invented for the Sake of the Event, or both Prophecy and Event invented. The Force of Prophecy in the Question of the *Messias*, as urged in the *Discourse*, both to prove the Old Testament an *inspired Book*, and to prove *JESUS* the *Messias*, lies in This, that he accomplishes Prophecies in the Old

Testament; which is a Book that undoubtedly existed before the Times of JESUS, and cannot have been alter'd since his Times in his Favour, no more than to his Prejudice.

IV. His whole Book may be conceived a *Reflection* on, or Argument against, the *Discourse*. Upon which therefore I will make an Observation or two here, reserving the full Consideration of his Book to another Occasion.

The first Part of his Book, attempting a Proof of the *Resurrection* of JESUS, is nothing to the *Discourse*; nor is it argumentative to *Deists*, who justly want more, and other Proof, than the mere producing *Witnesses* from the New Testament; the Authority whereof they admit not; to say nothing of his Choice, and managing of his *Witnesses* after such a Manner, as tends to discredit, rather than prove the *Resurrection* of JESUS.

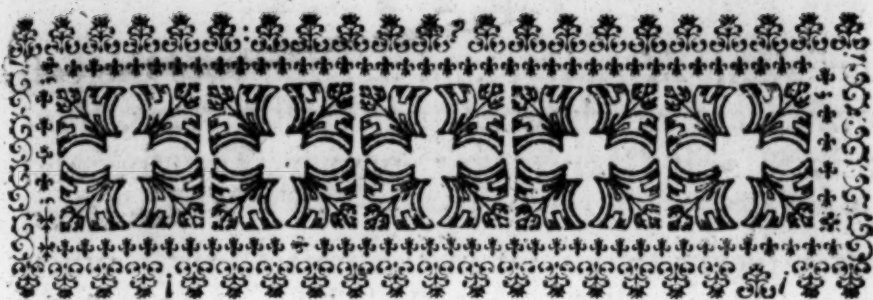
The second Part of his Book, which is both against the *Discourse*, and against the *Deists*, wherein he attempts to shew, that the *Resurrection of Christ* (as before proved by him) is a *sufficient Demonstration of the Truth of Christianity*, is Weakness itself. For in the first Place, he has not proved to the *Deists* the Truth of the *Resurrection* in a Way proper for them. In the next Place, if he had proved it in a proper Way, That is, had made it out by all the proper Topicks to be very probably true, (for That is all the Matter will admit of, and what is only required to be done in Matters of Fact;) yet That would
not

not be *sufficient to prove the Truth of Christianity*, which is a Religion consisting of many Particulars, and all built on the Books of the Old and New Testament. The Antiquity, Authority, and Inspiration of those Books are therefore to be proved; in doing which, their Morality is to be clear'd; their Doctrines shewn to be not inconsistent with Reason; the Dependency of the New on the Old Testament manifested, and in particular the fundamental Article of Christianity, that *JESUS of Nazareth is the Messias*, (or Person foretold in the Old Testament) is the Person there foretold; the Harmony of all their Parts with one another defended; and all shewn to tend to the Glory of God, and Good of Men.—For if these Things cannot be made out; or if any Objections upon these Heads cannot be answer'd; here is not only Want of Proof for some essential Parts of Christianity, but Objections started, which not only destroy that Consistency and Reasonableness, which are necessary Characters of a Religion that comes from God, but, as not being to be answer'd, are Demonstrations of the Falseness of what can only be grounded on Probability.

V. I will conclude this *Preface* with observing; that as the Affair of the Old Testament *Prophecy* is absolutely necessary to be made out in a *Demonstration of the Truth of Christianity*, (the first and fundamental Question in Christianity being, whether *JESUS of Nazareth be the Messias*, That is, *be* the Person foretold in the Old Testament,) and consequently Mr. GREEN's *Demonstration* defective for

for Want of making out, from the Old Testament, that *Jesus* is the Person there foretold; so it is the most proper Topick, and most plain Matter, whereon to put the Cause of *Christianity*, and the properest *Test* of its Truth. The Miracles reported in the New Testament to have been wrought; the Gifts of the Spirit said to be pour'd out on the Faithful; and all other Parts of the Evidence for Christianity; are incapable of being consider'd in that just and certain Light, (on Account of the imperfect Knowledge of Things come down to us,) as is the Matter of *Prophecy*; which is most easy to receive Satisfaction about, by seeing whether the *Messias* be prophesy'd of in the Old Testament, a Book certainly extant before the Times of *JESUS*, and appeal'd to by *JESUS* and his Apostles in numerous Places. In a Word, the Prophecies of the Old Testament, if fulfill'd in the New, are not only Miracles, but such Miracles as are capable of the fullest Proof; and if the Events said in the New Testament to be foretold in the Old be not foretold, the supposed Miracles, of Prophecies accomplish'd, will receive the fullest Confutation. I must own therefore, that Mr. GREEN, and others, who pretend to give a *Demonstration of Christianity*, independent on *Prophecy*, seem to me implicitly to give up *Christianity*, by waving a Point so absolutely necessary to its Proof, and to be no real Friends of Truth, by thus declining the *easiest, most certain and best Way of Trial*, whether *Christianity* be true or false.

A L E T-



A

LETTER

To the AUTHOR of a

DISCOURSE, &c.

SIR,



HERE send you my Animadversions on the *Letters*, which Mr. GREEN has address'd to you, and which, I presume, you will never answer. But yet, it seems proper, that Something should be said to *them*, and that another should defend you against one, who, in some Places, has assaulted you in a most *immoral Manner*. For tho' you may forgive him for those personal Attacks, and charitably judge his Conduct to flow from his Education, and Sort of Religion, and not from any particular Enmity to you, and forbear all Resentment in your own Case; yet his Behaviour ought not to pass unresented by others, if they would shew a just Concern for the most essential Part of Religion,

Religion, *Morality*, and the Branches thereof, which are of the most universal Extent, *Humanity* and *Charity*, or even for the speculative Doctrines of Religion, which are then most likely to be set in the best Light, when the Controversists keep their Temper, and do not give Vent to any malicious Insinuations, which must necessarily be impertinent to the Argument.

I.

His first Letter is grounded on a Mistake, which runs through it; wherein he represents you as maintaining, that the *(a) Apostles* prove the *Acts* of the New Testament by *Passages* or *Prophecies* taken out of the Old, and *not* by *Testimony*.

This Matter, which he charges on you, is such an Absurdity in its self, and so clearly excluded by your own express Words from being your Sentiments or Design, and is a Misrepresentation of such a Nature, that I may justly expect to be condemn'd for entering the Lists of Controversy with one, who was capable of it.

Your express Words are, “ *(b) St. MATTHEW* proves several Parts of Christianity from the Old Testament, either by *shewing them to be Things foretold, as to come to pass under the Gospel Dispensation, or to*

(a) Green's Letters, p. 11, 12.

(b) Discourse, p. 5.
be

“ be agreeable to, or founded on the Notions of the Old Testament.” Wherein the Word *proves* (which is a Word he (c) singles out, and builds upon, with Regard to your own Explication thereof in the Words immediately following it) has no Relation to the Proof of any Christian *Facts*, but means, *shewing* those *Facts* (which are supposed Facts, proved in a proper Way, That is, by Testimony) *to be Things* (d) *foretold, as to come to pass under the Gospel-Dispensation.*

But lest this should be mistaken by others, by the Means of Mr. *Green*, give me Leave to explain your Sense yet more distinctly by an Instance; which I will so express, as to make it a Key to this whole Controversy.

1. The fundamental Article of Christianity is, that JESUS of Nazareth is the *Messiah*, or Person promised in the Old Testament.

2. Whether JESUS of Nazareth be the *Messiah*, or Person promised in the Old Testament, must be try'd and proved by the Old Testament.

3. That trying and proving from the Old Testament, whether JESUS of Nazareth be the *Messiah*, includes in it all proper Considerations of the *Facts* relating to the *Messiahship* of JESUS, told in the New Testament. For how, for Example, can the miraculous Conception of the *Messiah*, his Birth at Beth-

(c) *Letters*, p. 11.

(d) *See also Discourse*, p. 25. 33.

lehem, his Miracles, Death, Resurrection, and Ascension, which are some of the *Facts* relating to the *Messiah* told in the New Testament, and supposed to be prophesied of in the Old Testament, be urged as applicable to JESUS, but by producing those *Facts*, as gone through and perform'd by JESUS? And what is producing those *Facts*, but producing those *Facts* attested by good Witnesses?

At the Close of this Letter, he urges a Particular that has a real Opposition to you, and which I shall consider, when I have stated, in your own Words, the Matter, to which he objects.

After you had maintain'd, that if the Prophecies of the Old Testament are fulfill'd in JESUS, then is (e) *Christianity establish'd on a valid Foundation*, you assert on the (f) *other Side*, that *if the Prophecies cited from the Old Testament be not fulfill'd, then has Christianity no just Foundation; for the Foundation, on which JESUS and his Apostles built it, is then invalid and false. Nor can, add you, Miracles said to be wrought by JESUS and his Apostles, in Behalf of Christianity, avail any Thing in the Case; for Miracles can never make a Prophecy fulfill'd, which is not fulfill'd, and can never mark out a Messiah, or JESUS for the Messiah, if both are not mark'd out in the Old Testament. And*

(e) *Discourse*, p. 24.

(f) *Ibid.* p. 28.

you say, that Miracles, said to be wrought, may be often justly deemed false Reports, when attributed to Persons, who claim an Authority from the Old Testament, which they impertinently alledge to support their Pretences. Against This Mr. Green argues, that (g) your fine Reasoning signifies nothing at all, for it serves his Purpose as much as yours. To make out which he thus proceeds; If, says " he, *the Arguments* to prove that Jesus " rose from the Dead, and that numerous " and wonderful Miracles were wrought by " him and his Apostles *be conclusive*, these " Things were certainly so; *nor can* the " charging them with laying an invalid Foun- " dation for Christianity, making false Infe- " rences, misapplying Prophecies, marking " out one for the Messiah, who was not " mark'd out in the Old Testament, claim- " ing thence an Authority without Reason, " and impertinently alledging it to support " their Pretences, *avail any Thing in the* " *Case*; for such Things as these *can never* " *render* That no Resurrection, which was " a Resurrection, or those no Miracles, " which were Miracles, or those no Facts, " which were Facts; can never make a true " History false. This, adds he, proves no- " thing on either Side, and is no more than " to say, that That, which is true, can by " no Means be proved to be false." But in

(g) Letters, p. 17.

the farther Prosecution of his Matter, he, somewhat inconsistently with This, carries his Arguments farther, and supposes, that, when the *Messiahship* of *Jesus* is proved by (b) *Miracles*, such Proof remains good, and cannot be overthrown by any *Objection*, on the Head of Prophecy; which *cannot be answer'd*.

To which I answer,

1. That whether *JESUS* of *Nazareth* be the *Messiah* promised in the Old Testament, can only be try'd and proved from the Old Testament.

2. That *JESUS CHRIST* appealing to the Old Testament, as prophesying of him, it is but Justice to him, to examine him by that *Criterion*.

3. That the Meaning of Books is to be settled by the common Rules of interpreting Books, and not by *Miracles*, which are not *Mediums*, or Rules, to mark out the Meaning of Books; and that when the *Bereans* are commended for *searching the Scriptures*, or Old Testament, to see, whether what the Apostles preached was true, or no, it was for their endeavouring to try the Apostles Doctrine by the Old Testament, interpreted by the common Rules of interpreting Books, and not by the Sense given of those Books by *JESUS* and his Apostles, who are supposed

to have wrought *Miracles* for the Justness of the Sense they had given of those Books; For if *Miracles* had been a just *Medium* to fix the Sense of those Books, there needed no *Search* to find out their Sense, which had already been made evident by *Miracles*; nay, such a Search, as engaging them in the Difficulties supposed and allow'd by Mr *Green* to be in the Affair of *Prophecy*, and of the Citations made out of the Old Testament by the Apostles, would not only have been needless, but have embarrass'd them about a Matter, that was *fully proved* before.

In a Word, is it not exceedingly absurd in the Question of *Transubstantiation*, the Determination whereof depends on the Meaning of these Words, *This is my Body*, to quit the Context, wherein they are found, and to consider, whether *Transubstantiation* be held forth in that Place, from the numerous *Miracles* attested to be wrought in divers Ages of the Church in Behalf of that Doctrine, or by the late *Miracle*, said to be wrought publicly in the City of *Paris*, and attested to by *threescore* chosen *Witnesses*, and publish'd and proclaim'd by a great Christian Prelate, his Eminency the *Cardinal de Noailles*, Archbishop of *Paris*, and believed by every Christian, or not publicly deny'd by any, in the City or Country where it was wrought?

Miracles, though ever so well attested, seem to me so improper a *Medium* in the Case, and to have so little Relation to the Determination of the true Meaning of the Words, *This is my*
T 2 *Body,*

Body, that I think no Man is concern'd to enquire, whether they were ever done, or no, or to trouble himself about them, any more than about all the infinite Relations of the like Kind, vented to support the various and contradictory Notions spread throughout the World. The Sense of the Words is plain, as consider'd with their Context, and carry such Evidence along with them against the Doctrine of *Transubstantiation*, as cannot be subverted by any foreign Consideration, much less by any *Facts*, attested and related by *fallible Men*; whose Credibility and Narrations are to be judged of by the Histories we have of their Proceedings in all Ages of the World, and in all Religions, and every Day in the *Roman Church*, which pretends to a constant Power to do Miracles, in this Matter of attested, or *supposed attested* Miracles. It is said, that the Pope lately *cast a Devil* out of a Man possess'd, publickly before his whole Company at *Mass*; but should he be said to have cast out ten thousand Devils, or to have done any other Miracles, no one ought in the least to be moved by them, so as to think, from them, that the *Mass* or *Popery* was taught in the *Bible*.

4. That all Parts of the Christian *Scheme* ought to be made out and defended, and especially the fundamental Article thereof, that *JESUS* of *Nazareth* is the *Messiah*, or Person promised in the Old Testament, by those, who propose that it should be rationally received, by insisting on and making good the
several

several Foundations, on which J E S U S and his Apostles founded his *Messiahship*, Mission, and Doctrines; and that one Defect in the said *Scheme*, and one Argument against that *Scheme*, which *cannot be answer'd*, affects the whole *Scheme*.

For Example, if it does not appear from the Old Testament, that J E S U S, as characterized in the New Testament, is the *Messiah*, promised in the Old, there is no Pretence to proceed a Step farther towards the Maintenance or Support of Christianity; for the Term *Messiah* signifies a Person there described and foretold. And to talk of, and to pretend to believe in J E S U S, as the Person promised in a Book, when that Book is not to be our sole Guide and Rule, to know whether he be promised in that Book, or no, is, as appears to me, the greatest Contradiction to common Sense, and the greatest *Satire* upon the *Gospel*, and upon J E S U S and his Apostles, for appealing to the Old Testament, that is possible. It implies, that there is one Book, which is to be interpreted differently from all other Books. It implies, that the Matter, for which an *Appeal* is made, is not to be found in the Book. It is flying in the Face of J E S U S C H R I S T and his Apostles, and declining an *Appeal*, which they make; and, in a word, it discovers a mere pretended Regard to J E S U S C H R I S T and his Apostles, and a real Regard to nothing but our own Schemes.

Again, if the Resurrection of J E S U S from the *Dead*, which is also an essential Part of

Christianity, *first*, as it ought to come to pass as a Fact supposed to be foretold in the Old Testament, and, *secondly*, as it is a Fact testify'd of in the New Testament, cannot be (i) proved true, and defended, Christianity fails. For if such a Matter could be made out to be a Falshood, or to be destitute of Proof, here is such a Weakness, such a Failure in Evidence for Christianity, as supercedes the Consideration of any other Topicks in its Behalf, and, indeed, sufficiently implies, that every other Part thereof must be invalid.

In a Word, as the *Bereans search'd the Scriptures*, or Old Testament, to see, whether what the Apostles taught was founded thereon, or no, and would have acted right in rejecting the Teaching of the Apostles, had they not found it in the Old Testament; so others would no less have acted rightly, in rejecting their Teaching, if the *Resurrection* of JESUS had not been made out to them; for as the Apostle very well argues, (k) *If CHRIST be not risen, then is our Preaching vain, and your Faith is also vain.*

You have consider'd Matters like the *Bereans*, and have search'd the Old Testament, to find out the prophetical Foundation of Christianity; and if you have not *expresly* stated the Affair of gospel Miracles, and particularly the *Miracle* of the *Resurrection* of JESUS, the great *Miracle* of the Gospel; it was because it was needless, and sufficiently

(i) *Letters*, p. 8.

(k) 1 Cor. xv. 14.

obviated by you, and for other manifest Reasons ; but not for the (*l*) Reason assign'd by Mr. GREEN, who pretends, by his Prerogative, to know the Secret of your Heart, as well as the (*m*) Secret of God.

Wherefore, all true Defenders of Christianity must either maintain the whole, or give up the whole.

To pretend therefore, that Miracles are a Proof of the *Messiahship* of JESUS, upon a Supposition, that the *Messiahship* is not, or cannot be made out, from the Old Testament, or that the Test or Proof thereof from the Old Testament may be declined, really implies, either that Miracles are no Proofs of Christianity, (no less than declining, or not being able to prove the Truth of the *Resurrection*, implies Prophecy, and all other Arguments for Christianity, invalid) or else implies the Miracles not done, That is, without just Proof that they were done. And let me add, with Respect to Mr. GREEN, that if the *Messiahship* cannot be made out from the Old Testament, (which is a Supposition only used in the Way of Argument ; for you contend, like all Christians, except one or two of your Adversaries, that the *Messiahship*, is made out from the Old Testament by the Apostles, who endeavour to prove the Jewish Law and History, to be prophetick, or to be a Type of the Gospel) I say, that if the *Messiahship* cannot be made out from the Old Testament,

(*l*) *Letters*, p. 21.

(*m*) *Ib.* p. 4.

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there is probably some Defect in Mr. GREEN'S Assertions about those Miracles, who says from the Gospels, that (n) *they were done in the most publick Manner*, (he cannot mean the Resurrection of JESUS from the Dead;) that they were related by Eye and Ear-witnesses, who had no Ends to serve by imposing on the World, and several of whom laid down their Lives, for the Sake of a Religion, which was founded on the Facts related in them; and who also affirms the Relations of those Facts to have been publish'd at the Time when they were fresh in every Bodies Memories. I say, a Defect may be supposed in these mere Assertions; which he does not pretend to make out by distinct and clear Proofs, in Relation to the Authors of the Gospels, their Authority, and divine Inspiration; to the Time when the said Gospels were publish'd; to the particular Condition, Callings, Lives, Preaching, Sufferings, and Death of any of the Apostles; tho' I think it became him to do so, against such as he pretends to write against, who, he must know, pay no Manner of Regard to his mere Assertions, and who, I suppose, he must say, would be guilty of a great Fault, if they took any Thing upon Trust from him.

What I have said here, does, as I conceive, subvert and confute all that Mr. GREEN has said any where in his *Letters*, and particularly in his third *Letter*, (which is nothing but a Scene

of Wrangling and Mistakes) upon the Head of *Miracles*, which has any real Opposition to you. And I shall conclude it with the Judgments of three very learned and ingenious Men, the two first whereof are your particular Adversaries, and have a direct View to what you have said in your Discourse about *Miracles*.

(o) Dr. SHERLOCK says *one of the Characters, which our Saviour constantly assumes and claims in the Gospel, is This, that he is the Person spoken of by MOSES and the Prophets. Whether he is this Person, or no, must be try'd by the Words of Prophecy; and This makes the Argument from Prophecy so far necessary to establish the Claim of the Gospel; and it has been very justly, as well as acutely observed, (viz. by the Author of the Discourse of the Grounds) that the Proof of this Point must rely intirely on the Evidence of Prophecy. Miracles in this Case afford no Help. If the Prophets have not spoken of CHRIST, all the Miracles in the World will not prove they have spoken of him. And he says, That as (p) Truth is consistent with itself, so this Claim must be made out, or it destroys all others.*

Mr. SYKES (q) says, " There are a great
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(o) Sherlock's *Use and Intent of Prophecies*, p. 49. (p) *Ib.*
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“ be laid on them, or else, to avoid one
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Lastly, Dr. (r) ALLIX tells us, *that the Design of the four Evangelists is to prove that JESUS the Son of MARY is the promised Messiah; and that in his Birth, his Life, his Doctrine, his Death, and Resurrection, we meet with all the Characters, which the Prophets attributed to the Messiah.* And he says, that (s) *Miracles were to move and dispose Men to the receiving the Truth; but Proofs and Arguments, from the Old Testament, were the proper Means to convince their Hearers of the Truth of it.* And, I humbly conceive, should any one, in Virtue of the Passages cited from these learned Men, attack them as maintaining, that the *Facts* of the New Testament were to be *proved by Prophecy, and not by Testimony*, as Mr. GREEN does you, for maintaining the same commonly received Notions in Divinity with them, he would justly pass for a Person incapable of ever understanding Matters of Divinity, unless they would suppose him to have such a just Insight and Knowledge of Mankind, as to know, that he may represent an Adversary as he pleases, speak to one Point when he should speak to another, and indeed say whatever he pleases, either against common Sense or Morality, with the Applause of those, whose Applause only it, perhaps, concerns him to obtain.

(r) Allix's *Reflect. on the Books of the New Testament*, p. 176, 177.
 (s) *Judgment against the Unit.* p. 53.

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II.

MR. GREEN, in his second *Letter*, proposes to prove against you, that (t) *it is reasonable to receive that Doctrine as divine, which is confirm'd by Miracles*; That is, if he will oppose you, that it is reasonable to receive JESUS for the *Messiah*, on Account of the Miracles wrought by him, without Regard to any Tryal or Proof of his *Messiahship* from the Old Testament. For I do not know that you have asserted any Thing in your *Discourse* upon the Head of Miracles, as Proofs of a divine Authority, but what is said by all Divines of Learning and Understanding, in the Case. You assert, that they are not *absolute Proofs* of a divine Authority, as they all do; but advance nothing against their Force, when consider'd as Proofs or *Motives* in a lower Sense; nay, you suppose, according to the common Notion, that they are, in their Nature, a (u) *Confirmation* of a Mission.

However, tho' Mr. GREEN does not really oppose you, and talks to a Question of his own framing, (which I allow he may through Mistake take to be the Question, as well as invidiously make the Question;) yet he having laid down the general Proposition before-mention'd, and attempted to prove it, we have a Right to expect that Proof from him, as, indeed, we have of every Thing he pre-

(t) *Letters*, p. 26..(u) *Discourse*, &c. p. 34.

tends to advance against you ; for indeed, nothing can be more improper, than to advance so many Things without Proofs, as he does, in *Letters* to you, whom he supposes an Infidel, and must suppose pay no Regard, but That of Contempt to him, for his mere Assertions, as if you were one of his *old Women* ; for whose Edification he seems only to write.

Accordingly I shall consider what he says. He proposes to prove his Point by *easy Steps* in *fifteen* Propositions.

But his whole Proof lies in his *eighth*, which affirms, “ (w) that God may assure us, that
 “ such a Doctrine is a Revelation from him
 “ by some *extraordinary Works*, That is,
 “ *Works contrary to, or besides the known and*
 “ *common Laws, or Course of Nature and Pro-*
 “ *vidence* ; as for Instance, the causing the
 “ Sun and the Moon to stand still in the Midst
 “ of Heaven, or making one Day about as
 “ long as two, as *Josh. x. 13*. There is no
 “ Absurdity in supposing that such *Works* may
 “ be wrought, and for this End, the assuring
 “ Men that such a Doctrine is a Revelation
 “ from God. And if his doing some extra-
 “ ordinary Works is not proper to answer this
 “ End, he does not see any Thing that can be
 “ thought to be so.”

To which I answer, that it is very true, *God may assure us that such a Doctrine is a Revelation from him, by extraordinary Works. &c.* But then it must appear, by some *Rea-*

son, that the said *extraordinary Works* are such *Assurances*, or that That is their Intent and Design. For the *Possibility of God's assuring us of the Truth of a Doctrine by extraordinary Works* is no Proof, that That is, or must be his Method, in Fact, of *assuring us of the Truth of any Doctrine*, and of communicating his Will to us. That is the Thing to be proved by *Reason*, and not supposed; for, if we do not know by *Reason*, that *extraordinary Works* are Proofs of a *Doctrine coming from God*; we cannot know by *Reason* that *extraordinary Works* must be God's Method of *assuring us of the Truth of a Doctrine*. Nothing therefore follows, from the Allowance of this *Possibility*, to his Purpose; and yet I cannot find that he offers at any farther Proof of his Point, unless what he adds is intended for a Proof, that *if God's doing extraordinary Works is not proper to answer this End, he does not see any Thing that can be thought to be so*; which seems a strange Proof; for, what if nothing else *can be thought of* by him or any one else, *proper to answer this End*, does it therefore follow, that That is God's Method of revealing his Will? And tho' he cannot *see* that any other Method *can be thought of*, whereby God can give Proof of revealing his Will, yet I think others may *see* one. And indeed all the religious Sects of the World contend, that God not only may have, but has had, a constant Communication with Mankind, by what they call *internal Revelation, Experiences,*

ences, and *Inspiration*; which is inward Conviction of Mind, and stronger than any traditional Evidence for Miracles can be, or any Evidence of our Senses for *Miracles*, which yet, if proved to be done, we can neither know to be Works of God, nor Proofs of a Doctrine coming from him. And it is surprizing to me, that the reverend Mr. GREEN, who must *openly* pretend he has had a *Call from the Holy Ghost* to the Ministry; who, one would think, should be perswaded, that *the holy Spirit is the greatest Witness to the Truth of the Christian Religion*; and who is of a *Sect* that deals in *Experiences*, and talks much of the *Witness*, or *Testimony*, and *Operations of the Spirit*, should be so little affected with the said Doctrine himself, as to imply, that such Things are not so much as *thought of* by him, when he is talking to you of the Methods, that God may take of *assuring us of the Truth of a Doctrine*; for I dare say he speaks (whatever he thinks) of it, in his Pulpit, and upon other Occasions. But whatever his real Sense may be of *Inspiration*, or of the *Witness*, *Testimony*, and *Operation of the Spirit*, and of *Experiences*, I conceive that they may be much better Proofs of God's *assuring us of the Truth of a Doctrine*, than *extraordinary Works*; which, when consider'd as they stand in Fact, were done in an obscure Corner, (where there were numerous (x) Pretenders to perform such ex-

(x) *Bishop of Litchfield's &c. Defence of Christ.* p. 431.

traordinary

traordinary Works,) the Report, and Evidence whereof, reach'd but a little Way; which do not render the Persons, who do them, infallible; for (y) JUDAS, and perhaps some, who had sometimes wrought Miracles by Christ's Commission, did afterwards renounce him, and apostatize from the Faith; and their having been used by God as his Instruments and Messengers did not authorize them for ever after to be accounted such, nor was to give them Credit in all they said, or did: which have been reported and testify'd to be done in Behalf of all Religions; for as Dr. JENKIN observes, (z) *there never was any of the false Religions, but it was pretended to have been confirmed by something miraculous; which can be done by Beings inferior to God, and even by evil Beings, or Workers of Iniquity (who can do such wonderful Works, as would deceive, if possible, the very Elect; That is, all but those, who by being elected must necessarily persevere in Grace to the End, and cannot possibly fall from Grace, or be deceived into an erroneous Belief,*) nay, by SATAN, or the Devil, who can transform himself into an *Angel of Light*; and which are Proofs only of the Power, but not of the Veracity of their Author. In Justification of my assigning *Inspiration*, as a Way that God, if he pleases, may take to give Proof of the Truth of a Doctrine's coming from him, give

(y) Fleetwood's *Essay on Miracles*, 111.
sonabl. of Christ, Vol. 1. p. 28.

(z) Jenkin's *Rea-*

me leave to produce some *Authorities* in Behalf of my Opinion; all which will be found, either to assert the Method of *Inspiration* to be a better Method for God to reveal his Will, than the Method by *Miracles*, or *extraordinary Works*, or to confound the Method by *Miracles*, or to assert the Excellency and Reality of *Inspiration*, as a Method taken by God to reveal his Will.

I find the following Clauses, (both in the *Articles of the Christian Religion*, approved and pass'd by both Houses of Parliament, after Advice had with the Assembly of Divines by Authority of Parliament sitting at Westminster, printed 1648; and in the *Declaration of the Faith and Order own'd and practised in the congregational Churches in England*, agreed upon and consented unto by the Elders and Messengers in their Meeting at the Savoy, Oct. 12. 1658.)

“ The Authority of the holy Scripture, for
 “ which it ought to be believed and obey'd,
 “ dependeth not upon the *Testimony* of any
 “ Man or Church, but wholly upon God
 “ (who is Truth itself) the Author thereof;
 “ and therefore it is to be received, because
 “ it is the Word of God.”

“ We may be moved and induced, by the
 “ Testimony of the Church, to an high and
 “ reverend Esteem of the holy Scripture. And
 “ the Heavenliness of the Matter, the Efficacy
 “ of the Doctrine, the Majesty of the Style,
 “ the Consent of all the Parts, the Scope of
 “ the whole, (which is, to give all Glory to
 U “ God,)

“ God,) the full Discovery it makes of the
 “ only Way of Man’s Salvation, the many
 “ other incomparable Excellencies, and the
 “ entire Perfection thereof, are *Arguments*,
 “ whereby it doth abundantly evidence itself
 “ to be the Word of God ; yet notwithstanding,
 “ our full Perswasion and Assurance of
 “ the infallible Truth and divine Authority
 “ thereof is from the Work of the holy Spirit,
 “ bearing Witness by and with the Word
 “ in our Hearts.”

The learned and acute Mr. BAXTER says,
 (a) he is *much more apprehensive, than heretofore, of the Necessity of well grounding Men in their Religion, and especially of the Witness of the indwelling Spirit; for he more SENSIBLY PERCEIVES, that the SPIRIT is the great WITNESS of CHRIST and Christianity to the World.*

The renown’d Dr. OWEN, a great Divine of the independent Sect, thus treats the Argument for the Truth of Christianity, from *Miracles*, in his *Considerations upon the Biblia Polyglotta*, as I find him represented by Dr. WALTON, the Editor of the *Biblia Polyglotta*, in the Defence of that Work, against the said *Considerations*. Dr. WALTON (b) says, “ He
 “ (That is, Dr. OWEN) rejects that main Argument to prove the Scriptures to be from
 “ God, p. 103, 104, viz. the *Miracles*
 “ wrought by MOSES and CHRIST, the

(a) Reliquiæ Baxterianæ, p. 127.
considerator consider’d, p. 22.

(b) Walton’s *Con-*

“ *Prophets*

“ *Prophets and Apostles, to confirm their*
 “ *Doctrine, brought down to us by the un-*
 “ *doubted Testimony and universal Tradition*
 “ *of the Church of CHRIST,—and sticks*
 “ *not to affirm, that the Alcoran may vie*
 “ *Miracles and Traditions with the Scripture,*
 “ *p. 105. And that there is no more Reason to*
 “ *believe those, who have received that Tra-*
 “ *dition, and plead they have it, before and*
 “ *against them, who profess they have no such*
 “ *Report deliver’d them from their Fore-*
 “ *fathers, p. 108. Nor have we more Induce-*
 “ *ment to give Credit to their Assertions, than*
 “ *to a like Number of Men holding out a Tra-*
 “ *dition utterly to the contrary, That is, why*
 “ *we should believe the Testimony of the*
 “ *whole Christian Church, before the Testi-*
 “ *mony of Jews, Pagans, and Mahometans,*
 “ *to the contrary.”*

The ingenious Author of *Miscellanea sacra*,
 says, (c) “ the Comparison between the State of
 “ Prophecy under the Old and New Testa-
 “ ment, which he has made, to shew where-
 “ in the superior Teaching of the Spirit did
 “ consist; will also shew wherein the *Super-*
 “ *iority of the Witnesses of the Spirit*, to all
 “ other Testimonies given to CHRIST, did
 “ consist. Our Saviour went about working
 “ Miracles, curing Diseases, and casting out
 “ Devils; yet it might be said by Malice and
 “ Perverseness (perhaps by mere Scepticism,
 “ in some given to doubt) that they did not

(c) *Vol. 1. p. 180.*

“ know the Power of Nature, and therefore
 “ could not judge of a Miracle; that they
 “ did not know what Secrets there might be
 “ for the speedy and instantaneous Cure of
 “ Diseases; and that they could not tell,
 “ whether those few were really dead, that
 “ were said to be raised. And the Blasphemy
 “ against the Son went so far, as to say, that
 “ he cast out Devils by *Beelzebub* the Prince
 “ of Devils; and, possibly some thought, that
 “ his Cures of Diseases, as well as his dispos-
 “ sessed of Devils, was by Charms, and Spells,
 “ and magical Arts, used almost universally in
 “ Medicine in that Age of the World. See
 “ *Acts* xix. 18, 19. And as for working Mi-
 “ racles, curing of Diseases, and casting out
 “ Devils, the heathen Priests and Exorcists
 “ pretended to them; and many among the
 “ *Jews* pretended to some of them. And our
 “ Saviour, as well as his Apostles, foretold,
 “ that there should be false Christs, and false
 “ Prophets; and that they should work such
 “ Signs and Wonders, as, if it were possible,
 “ would seduce the very Elect; and that Satan
 “ should come among those, who received
 “ not the Truth in the Love of it, *with all*
 “ *Power, Signs, lying Wonders*, *Matt.* xxiv. 24.
 “ *2 Thess.* ii. 8, 9, 10. Nay, even as to
 “ CHRIST’S Resurrection, a wicked Imagi-
 “ nation might perhaps strain itself so far, as
 “ to find out some Cavils and Exceptions to
 “ it.—But *the Witness of the Spirit* quite
 “ blunts and deadens all the working of the
 “ most active and sublimated Malice; for is
 “ there

" there any secret Art, Trick, Slight, or
 " Power ; or was any such Thing ever pre-
 " tended to, since the World began ; by which
 " the Knowledge of Things of the greatest
 " Compass, Use, and Consequence, can be
 " infused into the Minds of vast Numbers of
 " illiterate Men and Women in an Instant,
 " and the Power given to some of them to
 " communicate some of those Gifts, but dif-
 " ferent ones, to all those Believers, to whom
 " they came without Distinction ; by the lay-
 " ing on of their Hands? *He adds*, if all this
 " Illumination, in the several Kinds and De-
 " grees, in which it was communicated to vast
 " Multitudes, had nothing in it more than the
 " Miracles wrought by our Saviour and his
 " Apostles in his Life-time, and was of the
 " same Rank and Class with them ; yet inas-
 " much as it was in many *Instances* of it, and
 " in the *great Numbers*, to which it was com-
 " municated, *entirely new*, (none of the Pro-
 " phets, JOHN the Baptist, or the Apostles in
 " the Life-time of our Saviour, having ever had
 " it,) it was the more likely to produce much
 " greater Effects than any of the other."

Mr. GREEN, therefore, in asserting *Miracles*
 to be the only Method for God to manifest his
 Will, rejects the Doctrine of the *Witness of the*
Spirit ; and in building Christianity upon the
 Proof of the miraculous Facts contain'd in the
 Gospel in particular, quits the Notions of his
 great Predecessor in the Ministry, Dr. OWEN ;
 who, as appears, argued against such Proof, as
 equally conclusive for all Religions, and made

the great Proof of the Truth of Christianity to lie in the *self-evidencing Power* and *Light* of the *Scriptures* themselves, and of the *Witness* of the *in-dwelling Spirit* within every Man.

But tho' I take the Way of *Inspiration* to be better than the Way of *extraordinary Works*, and can *think* of no better; yet I would no more conclude, that That must be God's Way, if he thought fit, (I say, if God *thought fit*, for I know not (d) *upon what Right we can demand to be told any Thing*) to give Proof of his revealing his Will to Mankind, than I would conclude from God's giving to every Man *Reason*, that there is no Need of, nor can be, any other Way for God to communicate his Will to the World; and, in particular, would not even conclude, that it was absurd to suppose, that God had left us to learn his Will among the infinite Sorts of those, who pretend to be *Ministers of his Word*, and *Ambassadors* from him. On the contrary, I would give every Sort of them a fair Hearing, as to the Proof of their Mission or *Embassy*, how unpromising soever their obvious Figure, Marks, Livery, Appearances, and Pretences may be, of their being sent by the great God of Heaven and Earth.

Mr. GREEN having, as appears, proved nothing, and having supposed the very Thing he was to prove, proceeds to answer the (e) *only Objection*, which, as he says, *lies against*

(d) *Sherlock's Use*, &c. p. 55.

(e) *Letters*, p. 29.
his

his last Proposition, viz. “ That there are
 “ other Beings, besides God, superior unto
 “ us; and we cannot say what Power they
 “ may have of doing the Works we are
 “ speaking of; and consequently, we cannot
 “ tell, when they are the Works of God, and
 “ when the Works of these other Beings.”

How he answers his own *Objection*, I shall now consider, and shew you, that he answers that *Objection* in such a Manner, as to evince, that Miracles, or *extraordinary Works*, are not a Proof of the Divinity of a Doctrine. And then I think nothing will appear less argumentative than his *Propositions*; which pretend only to assert the *Possibility* of their being such Proof, and which *really* shew that they cannot be Proofs. In answer to the *Objection* started by him, he allows, that *Beings, inferior to God, can do extraordinary Works*. How then can we distinguish when God acts, or does *extraordinary Works*, and when *other Beings* do them? He says, *God can give us a certain Criterion*. But what is that *Criterion*, consistently with allowing that *Beings, inferior to God, can do Miracles, or extraordinary Works*?

I. First, he says, the *Works themselves furnish us with this Criterion*, when, in a Contest between two Parties doing Miracles, one Party makes it appear, that the Power, by which he was acted, was superior to That of the other. Thus, he says, in the Contest between AARON and the Magicians of Egypt before PHAROAH and his Servants, both

AARON and the *Magicians* changed their *Rods* into *Serpents*, turn'd the *Waters* into *Blood*, and brought up *Frogs* on the *Land* of *Egypt*. And so far they were on an equal Foot. But at the next Meeting, such Things were done by AARON, that the *Magicians* not being able to imitate them, it appear'd that the Power, by which AARON acted, was superior to That of the *Magicians*, and that such Things were done by AARON, that the *Magicians* themselves were forced to confess unto AARON, THIS IS THE FINGER OF GOD. In Answer to which I say;

1. That, in the Example produced, there is no *Criterion* laid down by Mr. Green to judge, when an *extraordinary Work* is done by God, and when not, but only in the Case of a Contest between two Parties working Miracles for Victory. And we are left exposed to receive all the numerous attested Miracles, wrought among the *Pagans*, when there were no Contests; for it appears, from the Affair before us, that the *Magicians* not only could and did do Miracles, but that they were accustom'd to do them, by their free and confident entering into a Contest of Miracles with AARON, at the Command of PHARAOH.

2. This Victory of AARON over the *Magicians* does no more furnish us with a *Criterion* to judge from the *Works themselves*, that God acted by AARON, than if either AARON or the *Magicians* had singly, or without

out a Contest for Superiority, wrought Miracles.

For if *Beings inferior to God* can do Miracles, as Mr. Green supposes, how can any Body tell, from the Miracles themselves, in a Contest between two Parties, one whereof continues to do Miracles, after the other ceases, and is unable to do more, but that it is a Contest between *inferior Beings*, superior to one another in Power.

3. There can be no Proof, that an *extraordinary Work is a Work of God*, from the *Work itself*, but a Proof, that no other Being can do that Work, besides God. (f) Nor can any Use be made of Miracles, if any one but God could work them—— They could not manifest a divine Power, if any less could work them; nor could they attest to any ones being sent of God, if any other than God could exercise such Power, because they might proceed from one as well as the other. You could not know I came from, and was sent by such a Prince, by my bringing his Seal along with me, if other People had the same Seal, and would lend it to others to use it as they saw fit.

II. Mr. Green offers you a second Criterion, whereby we may know, when *extraordinary Works* are the *Works of God*. And That is contain'd in these Words; (g) *that extraordinary Works, wrought to assure us that*

(f) Fleetwood's *Essay*, p. 11.

(g) *Letters*, p. 33.

such

such a Doctrine is a Revelation from God, are to be look'd upon as the Works of God; or, which is the same Thing in Effect, as done by a divine Power, when the Doctrine they are wrought for the Information of, has a natural Tendency to make Men holy and happy.

To which I answer:

1. First, how does such Criterion shew any extraordinary Works to be Works of God, when such Works may be wrought by inferior Beings? Is there any Contradiction in supposing that inferior Beings may propose Doctrines, which interested Men will assert to have a Tendency to make Men holy and happy, and by all Arts and Sophistry maintain and defend, (as the Papists do their Doctrines and Practices, which have the greatest Tendency imaginable to make Men wicked and miserable,) or even may propose Doctrines, some of which, nay all, may have that real Tendency?

2. Secondly, that if extraordinary Works or Miracles are then only to be look'd on, as the Works of God, when the Doctrine they are wrought for the Confirmation of, has a Tendency to make Men holy and happy, then Miracles, as such, do not evince themselves to be the Works of God, and are no Proofs of a divine Revelation. (b) Mere Miracles will signify nothing, nor determine me one Way or

(b) Fleetwood, *Ib.* p. 172.

another. And the making a Doctrine (which, as tending to make Men holy and happy, carries its own Proof along with it) a *Criterion*, whereby to judge, that an *extraordinary Work* is a *Work of God*, and a Proof of a Doctrine's coming from him, is to make (i) the Doctrine prove the Miracle, and not the Miracle prove the Doctrine, and to make the Miracle wholly needless. For if Men know that a Miracle is wrought to *confirm* a *Doctrine*, that has a *Tendency to make Men holy and happy*, they know the Doctrine has that *Tendency*, and have a demonstrative Proof of the *Truth* and divine Authority of that *Doctrine*, and need no other Proof, and especially not such a Proof, as an *extraordinary Work*, which may be done by a *Being inferior* to God, and which has no Force in itself to prove a *Doctrine's* coming from God, but what it derives from that *Doctrine* itself, already demonstrated to be true.

Besides, the Rule, of making *Miracles* then a *Proof of a Doctrine's coming from God*, when the *Doctrines* themselves have a *Tendency to make Men holy and happy*, cannot be applied in the Case of *Judaism* and *Christianity*; both which, as consisting in many *Respects* of merely positive *Doctrines* (some of which have (k) *Objections*, as for Example, the

(i) See Fleetwood, *Ib.* p. 170.

(k) The Reverend Mr. Thomas Bradbury, a Brother-Divine to Mr. Green, and who may be supposed, in representing Christianity,

the Doctrine of the *Trinity*, against them in Point of Reason, which the Advocates for them say cannot be answer'd,) cannot come under that Rule; to say nothing of such Matters, as God's Command to ABRAHAM to sacrifice his Son; the (1) Precept in Relation to human Sacrifices, exemplify'd in particular by the Sacrifice of JEPHTHA's Daughter; God's directing the *Israelites* to borrow the *Jewels* of the *Egyptians*, that they might detain them for their own Use; the Approbation of JAEL's killing SISERA in his Sleep, not only contrary to that *Peace*, which was between King JABIN (whose general SISERA was) and the House of HEBER (whose Wife JAEL was) but contrary to the Laws of Protection, and to her own plighted Faith; for she went to meet him, and invited him into her House, saying, *turn in, my Lord, turn in to me, fear not*, and SISERA in Confidence of what she said put himself under her Protection; God's sending SAMUEL to anoint DAVID at *Beth-lehem*, and, to prevent King SAUL's Jealousy of the Intent to dethrone him, bidding him say, he went thither to *sacrifice*; the Prac-

to talk orthodoxly, or according to the Notions of the Divines of his Sect, says (in his *Nature of Faith*, p. 6, 7,) *there are four Things, that may be call'd the chief Practice of the Christians Faith.* 1. *Their Obedience to those Commands, that Reason could not comply with.* 2. *Their Dependance upon those Promises, that Reason could not subscribe to.* 3. *Their continual Regard to Jesus Christ, who to Reason is a Stone of Stumbling.* And, 4. *Their great Repose of Soul upon Heaven and Immortality, which to Reason is all Enthusiasm.*

(1) Lev. xxix. 28, 29.

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tice of Men's *selling their whole Estate and Substance*, and bringing all Things *in common*; the forbidding *Usury*; the Approbation of *Eunuchism* as the *Way to the Kingdom of God*; the Discouragement of Marriage, and recommending the State of *Virginity and single Life*; and divers other such Matters, too long to be enumerated here.

I conclude this Subject of *Miracles* with the Observations of a late most ingenious (*m*) Author. He says, "Perhaps it may be said, "that Miracles *are* a sufficient Evidence and "Criterion of a Revelation from God ——" "But I would fain know, what Miracles there "are, which may not be wrought by the "Power of some invisible evil Spirits, or malicious and wicked Agents, at least, as to "Appearance, and so as to impose on the "Spectators, beyond their Capacity of detecting the Cheat; and which must then have, "to all Intents and Purposes, the same Effect upon them, as if the Miracles were "true and real? If it be urged here, that as "God himself cannot confirm any false Doctrines by Miracles, so it must be inconsistent with his Wisdom, Truth, and Goodness, to suffer others to confirm any such "Doctrines by false and pretended Miracles, "and thereby impose upon Mankind in a "Matter of such high Consequence, as their "eternal Salvation. It is easy to reply, that

(*m*) Morgan's *Preface to Tracts*, p. 10.

“ This is arguing against Fact and Experience;
 “ for that a very considerable, and perhaps the
 “ far greater Part of Mankind always have
 “ been, and still are, thus imposed on, by
 “ the pretended Miracles of wicked Priests,
 “ and the lying Wonders of *Satan*, is evident
 “ in Fact; and therefore to maintain, that
 “ This cannot be done, or ought not to be
 “ suffer’d, is not to prove the Truth of Doc-
 “ trines by Miracles, but to impeach Provi-
 “ dence, and deny the Perfections of God.
 “ But the Truth is, that the People in Popish
 “ Countries, or wherever Miracles are in
 “ Vogue, are not to blame for not detecting
 “ the Cheats of juggling Priests and designing
 “ Knaves, who impose on their Senses; for
 “ This, perhaps, is what they cannot do; the
 “ Plot may be too close and deep, and the
 “ Design too nice and knavish for them. But
 “ what they are really to blame for, is, their
 “ receiving Doctrines as true and divine,
 “ upon the bare Attestation of Miracles, as a
 “ full and sufficient Proof, without Regard
 “ to the Nature and intrinsic Character of the
 “ Doctrines themselves. By this Means, they
 “ are often led into Schemes of Religion,
 “ which, in their whole Frame and Contriv-
 “ ance, discover the evident Marks and Sig-
 “ natures of Superstition and Enthusiasm, or
 “ of Knavery and Imposture; and which
 “ therefore could not be reasonably received,
 “ as coming from God, even though all the
 “ Miracles done from the Beginning of the
 “ World had been wrought to confirm them.

He

He concludes with a most just Remark, “*that*
 “*if* any Doctrines are received *in Virtue of*
 “*Miracles, as* coming from God, *which*
 “*Doctrines* are not characterised by the Rea-
 “son of Things, and the moral Fitness of
 “Actions, ’tis plain, there can be no possible
 “Guard against Enthusiasm and Imposture,
 “nor any Criterion, by which we may dis-
 “tinguish between Truth and Falshood, or
 “Right and Wrong, in Matters of Religion.

III.

I proceed to the grand Question, whether there are any Prophecies cited out of the Old in the New Testament, literally or only typically accomplish’d? I say the grand Question; as it is the Question started or begun by you; as it is a Question of the utmost Importance; and as it is a Question, that is the Foundation of all other Questions in Theology, and in Respect of which all other Questions, which you have started, are but Incidents.

Mr. *Green* begins his Proof of literal Prophecies, by asserting, (n) “that if the Truth
 “of a Proposition be fully proved, we are ob-
 “liged to believe it, though we cannot an-
 “swer every Objection that is brought against
 “it by a learned and subtle Adversary. For
 “This we may be sure of, that Truth is not

(n) *Letters*, p. 57.

“contrary

“ contrary to Truth; and that there must be
 “ some Way or other of answering Objections
 “ against the Truth, tho’ in many Instances,
 “ thro’ the Weakness of our Minds, and our
 “ imperfect Views of Things, we may not be
 “ so happy as to find it out. Supposing there-
 “ fore, *adds he*, that I should not be able to
 “ answer your Objection against Christianity,
 “ taken from the typical, or allegorical Proof
 “ of it; That is, the Proof of it from Pas-
 “ sages in the Old Testament, which are ap-
 “ plied to JESUS, or Matters relating to him
 “ in the New Testament, and which you
 “ think, in their literal, obvious, and primary
 “ Sense, had no Relation at all to these Things;
 “ yet, since, as has been shewn, the Miracles
 “ wrought by JESUS, his Resurrection from
 “ the Dead, and the wonderful Things done
 “ by the Apostles in Confirmation of Christi-
 “ anity, fully prove That is the Doctrine of
 “ God, I should think myself bound to re-
 “ ceive it as such; and thus I must think, as
 “ long as the above-mention’d Arguments to
 “ prove it abide in their full Strength, and all
 “ Attempts to shew their Weakness are vain.

To which I answer,

I. That if there can be such a Thing as a
 Proposition *proved*, that may be liable to an
 Objection [I leave out, *brought against it by*
a learned and subtle Adversary, as a Thing
 wholly impertinent. For would it, for Ex-
 ample, alter the Nature of Mr. Green’s Ob-
 jections to what you think *proved*, to say
 they

they were brought by a learned and subtle Adversary? Does Learning and Subtlety in an Objector, make his Objections bad? Or Want of Learning and Subtlety make his Objections good?) that *cannot be answer'd*, there is then a Demonstration of both Sides, and thorough Scepticism introduced. There would then be no more Reason, to suppose the Truth lay in the Proposition *proved*, than in the *unanswerable Objection*; and consequently there would be no Reason for any Assent at all.

II. Secondly, there can be no such Thing, as a Proposition *proved*, to which an *unanswerable Objection* lies; nor can there be an *unanswerable Objection* to a Proposition, that does not destroy that Proposition.

III. All Defenders of Truth are not only obliged to produce Arguments for their Opinions, but to shew their Consistency with other Truths, by *answering* all *Objections*; and if once Men own they *cannot answer Objections* to their Opinions, they implicitly give up their Opinions. It argues the utmost Weakness of a Cause, for its Advocates to say that they *cannot answer* their Adversaries *Objections*.

IV. But, fourthly, the *Case*, for the Sake of which this Notion, which is so absurd and sceptical, and betrays the Cause it is design'd to advance; the *Case*, I say, will, when consider'd, clearly determine the Point against him. For the Matters supposed to be *proved*, or *fully proved*, are, that they, who *do Miracles*, *fully prove* the *Truth* of the *Doctrines*

X

they

they deliver ; and particularly, that they do by their *Miracles* prove that they must *interpret* the Old Testament according to its *literal Sense*. Now the *Objection*, which is supposed to be *unanswerable*, is; that the Words of the Old Testament, cited in the New, have visibly not that Meaning, (literally) which the Apostles ascribe to them. Now, in this *Case*, the *Objection* destroys the *full Proof*. For the *full Proof*, first, wholly depends on a Matter that is but merely probable, which is, that the Apostles intended to apply the Passages they cite out of the Old Testament in their *literal Sense*; for it is affirm'd by all Divines, that the Apostles do not always intend to apply all the Passages they cite in their *literal Sense*; and by most Divines, that the *Prophecy* of the *Virgin*, which is the particular *Prophecy* in Question, was not intended to be literally applied by St. MATTHEW; and, secondly, the *full Proof* itself consists only of probable *Mediums*, such as the *Proof* of *extraordinary Facts* done, and that those *extraordinary Facts* done are *Proofs of the Truth of a Doctrine*, and particularly *Proofs*, that the Doers of them must interpret the Old Testament according to its *literal Sense*, when they cite and argue from it.

But the *Objection*, which consists in setting forth the *literal Sense* of the Old Testament in such Manner as is allow'd to be *unanswerable*, is a *Demonstration*, and ought to carry it against the several precarious and probable Matters,

Matters, which are implied in, and make up the *full Proof*; and consequently, the supposed *full Proof* is no *Proof* at all.

However, after this Preliminary, which Mr. GREEN thinks sufficient of itself to confute you, and to prove the true *literal* Sense of the *Prophecies*, cited out of the Old in the New Testament, he proceeds to the Consideration of those *five* produced by you; and begins with the famous one of ISAIAH, of the *Virgin's conceiving*, cited in the first Chapter of St. MATTHEW, which he endeavours to shew does not concern a *Virgin* or *young Woman* in the Time of AHAZ, but concerns the *Virgin MARY's Conception* of JESUS CHRIST, and is so apply'd by St. MATTHEW. This Prophecy I shall therefore here consider, by making certain Observations on what he says, which will confirm the Interpretation given by you of that Prophecy, which is the most common Interpretation, and particularly the Interpretation of the great GROTIUS, and destroy That given by Mr. GREEN. I will only observe, that Mr. GREEN pretends, in his *Exposition* of the said Prophecy, to (n) *walk* in an *unbeaten Path*, which is, I think, a Concession to the Force of your *Objection*; shews the Streights, to which he must think the Cause reduces him; and shews his *Exposition* cannot be just; which, if it had been a probable or possible one, could not have escaped the Interpreters for so many Centuries,

(n) *Letters*, p. 84.

who, it is known, have on this, as well as on all other Occasions, used all the Shifts, which Wit, Learning, and Penetration could furnish them with, or that Zeal and Ignorance could tempt them to use. He adds, that if his *Sense of the Place should have such Objections raised against it*, as he may not be able to answer, *some other Sense may be found out to justify St. Matthew's Application of this Prophecy*. This implies a Distrust, at least, of his own Explication, if it does not imply Guilt in proposing it. It also implies him to be a mere Advocate, and to make Use of any Shifts, without Regard to the Evidence of Things for 1700 Years past, to suppose a *Sense* may yet be found out to serve his Purpose; and it makes his Adversaries in Possession of *seeming Truth*, as Things have always stood, and stand at present.

I. He begins with urging the (o) *Authority* of St. MATTHEW, whose *Interpretation*, he says, is *contrary* to yours.

I. But, first, he ought to know; that GROTIUS, HAMMOND, and the Generality of Interpreters understand, as you do, St. MATTHEW to apply this Prophecy typically; that other learned Men of late suppose, that St. MATTHEW only *accommodates* the Words of ISAIAH to his Purpose; and that he himself confounds all Manner of Certainty in Respect to St. MATTHEW's Intention of a literal Interpretation of ISAIAH, as prophesying of

(o) *Letters*, p. 53.

the Birth of the *Messiah*, by an Observation he makes elsewhere, when he says, (*p*) *the Question is, what is meant by being fulfill'd? We talk, its true, of fulfilling Prophecies; but may not other Things, other Words, other Passages of the Old Testament be said to be fulfill'd, besides the Prophecies or Predictions of future Events?* For by thus supposing the Words, *that it might be fulfill'd*, (used in St. MATTHEW on the citing of ISAIAH) have no Relation to a Prophecy, he subverts the common Sense of a Phrase, which alone or chiefly determines St. MATTHEW to intend the Accomplishment of a Prophecy. He therefore begs the Question, in supposing the *Authority* of St. MATTHEW against you, and might as well urge his *Authority* against those Divines, who interpret St. MATTHEW differently from him, as you do; and he seems to begin, after this Manner, merely to throw St. MATTHEW at you; who may just in the same Manner be thrown at him. For I might urge the *Authority* of St. MATTHEW's Application of the said Passage of ISAIAH (either in the Way of *Type* or *Accommodation*) as of Weight against his *Exposition*, or his *Walk* in an *unbeaten Path*.

2. But, secondly, what is St. MATTHEW's *Authority* to the Point in Dispute, according to his Way of arguing with you? He supposes your Design was to shew, that the Apostles Application of the Prophecies of the

Old Testament was not just and pertinent, and that That is your Meaning, when you assert their Applications of Prophecies not to be according to the literal Sense they bear in their Places in the Old Testament. To what Purpose then is it to quote St. MATTHEW's *Authority* against you, when according to you, as he thinks fit to understand you, your Objection or Notion supposes St. MATTHEW to be against you? Wherein lies the Force of an *Authority* of one against you, when your Design is to attack or confute the Person, whose *Authority* he cites?

II. He says, that King AHAZ (*q*) *refusing the gracious Offer of a Sign* from ISAIAH, (to convince him that he, the said ISAIAH, came with a Message from the Lord to assure him, that the Kings of Syria and Israel, who had invaded Judea, and struck AHAZ and his People with the utmost Consternation, should not succeed in their Design,) he *sees no Reason to think that any Sign was intended to be given to AHAZ*.

But methinks the express Assurance in the Text that ISAIAH did give AHAZ a *Sign*, should be a sufficient Proof that he did so, tho' Mr. GREEN can *see no Reason* for it. For the Text expressly says, upon AHAZ's refusing a *Sign, the Lord shall give you a Sign*, behold a Virgin shall conceive, &c.

But he endeavours at a *Reason*, to shew that no Sign was given AHAZ. This Reason

(*q*) *Letters, p. 62.*

had need be a very plain and good one ; when the Text says *the Lord shall give you a Sign* ; when the Text names the *Sign*, *behold a Virgin*, &c. which was to be a *Sign* of the Accomplishment of the Matter promised by the Prophet ; and when that Sign is afterwards related as actually preceding the said Accomplishment. And this *Reason* ought to arise from the Context, which, as it seems, is as exprefs and plain, that God did give AHAZ a *Sign*, as is possible. But, instead of This, he argues against the Matter exprefly asserted by ISAIAH, by saying, “ he can see no Reason to think, that a Sign was intended to be
 “ given to AHAZ ; 1. Because *he* cannot see
 “ that such a Sign was likely to have answered
 “ any good End ; for there was no
 “ Encouragement to hope, that AHAZ (*who*
 “ *was a (r)* thorough-paced Unbeliever) would
 “ have turn’d his Eyes to any Sign that might
 “ have been given him ; or have spent one
 “ Thought about it. 2. Because if God had
 “ been resolved, however AHAZ carried it,
 “ to have given him a Sign to assure him
 “ that his Enemies should not prevail against
 “ him, he would have done it at the first. And
 “ it seems such an odd Method of proceeding,
 “ first, to make the Person the Offer of a
 “ Thing, *and* then after he, from a vile Principle,
 “ has refused it, to force it upon him,
 “ that he cannot think the wise God acted in
 “ this Manner in the Case before us.”

(r) P. 63. 70.

These *Reasons*, I think, need no Answer, as being grounded on these Suppositions; that Mr. GREEN is fully acquainted with the Will of God, and his Intentions; and that his Conceptions in a Matter, about which he cannot but be much in the Dark, must be the Rule of God's doing or forbearing an Action, and This against an exprefs Assurance, that God did do so.

This Way of Interpretation lays the Bible open to all the contradictory and foolish Meanings, which ignorant, weak, enthusiastick, or designing Men can, from their weak Schemes of Things, put upon it. And I do not see, that Mr. GREEN makes any other Use of the Bible, but under the mere Pretence of its Authority to vent his own Whimsies, and make them, and not the Context, the Rule of Interpretation, and That in Opposition to the most exprefs and plain Meaning thereof. I enter not into a Vindication of God's Conduct, in promising and giving a *Sign* to AH AZ upon AH AZ's refusing a *Sign*, against Mr. GREEN's Attacks upon it, as *odd* and *unbecoming* his *Wisdom*. No intelligent Reader can want That, from the Circumstances arising from the Matter, as related in ISAIAH, nor from an hundred Suppositions, which every intelligent Man may make in Favour of what God is actually said to do, nor from that Modesty and Humility, which every Man has in Proportion to his Knowledge. It is sufficient to say, that the manifest Sense of the Text, however *odd* to Mr. GREEN, is against him, and that his Reasoning

Reasoning to fix his Sense on the Text is wholly remote and impertinent in the Case.

His *third Reason* is an Argument taken from the Context. “ It is certain, *says he, (s)* that
 “ the Judgments, that are threaten’d in the
 “ same Breath, with which this Prophecy is
 “ deliver’d, plainly shew that God then had
 “ no Design to comfort AHAZ *and his People,*
 “ in assuring them, by a Sign, that the Pro-
 “ jects of their Enemies should in a little
 “ Time be confounded. They are indeed
 “ assured of This, but as there is no Sign to
 “ gain Credit to the Assurance of it; so if
 “ you do not interpret the Prophecy we are
 “ considering in the Sense, in which St. MAT-
 “ THEW understood it, ” (That is, according
 to Mr. GREEN, as literally relating to the
 Virgin MARY’s Conception of the *Messiah,*)
 “ this Assurance could do nothing at all for
 “ their Comfort.” He adds, “ It is said in-
 “ deed, *before the Child* (the Prophet point-
 “ ing, we may think, to SHEARJASHUB in
 “ his Hand) *shall know to refuse the Evil and*
 “ *choose the Good, the Land shall be forsaken*
 “ *of both her Kings.* But what Comfort could
 “ This be to AHAZ and his People, (unless
 “ the Passage under our Consideration has an-
 “ other Sense than That you put upon it) when
 “ the next Words are, *the Lord shall bring upon*
 “ *thee and thy Father’s House Days, that have*
 “ *not come, from the Day that Ephraim de-*
 “ *parted from Judah, even the King of*
 “ Affyria! And when in the rest of the Chap-

(s) *Letters, p. 65.*

“ter a depopulating of their Country is represented as a Consequence of This.”

In Answer to these Suggestions, which have not the Colour of Argument, and are nothing but Assertions against Fact, I observe, that God had a Design to *comfort AH AZ and his People*, who were under the greatest Consternation on the Invasion of the Kings of *Syria and Israel*, and particularly by a *Sign* to assure them that the Design of the two Kings should *come to nothing*.

For, upon the Invasion of the Kings of *Syria and Israel*, the (s) Prophet was sent by God, and order'd to take *SHEARJASHUB* his Son with him to *AH AZ*, *whose Heart was moved at it*, as well as the *Hearts of his People*, *as the Trees of the Wood are moved with the Wind*, and say unto him, *fear not, neither be faint-hearted, for the Design of these Kings shall not stand, nor shall it come to pass*. But *Abaz* not giving Credit to the Prophet, the Prophet *speaks again to Ahaz, saying, ask me a Sign*, to shew that I come to you from God with a Message of Comfort. And upon *AH AZ's* refusing a *Sign*, the Prophet says, (tho' you refuse a *Sign*,) *the Lord shall give you a Sign; behold a Virgin shall conceive and bear a Son, and shall call his Name IMMANUEL. Butter and Honey shall he eat, that he may know to refuse the Evil, and chuse the Good. For before the Child, That is, the Child to be born,*

shall know to refuse the Evil and chuse the Good, the Land shall be forsaken of both her Kings. And this plain Account is farther confirm'd in *Isaiab*, as it was also by the Event. For the Prophet (t) took faithful Witnesses, and went unto the Prophetess, (a young Woman, or *Virgin*, whom he took to Wife on this Occasion,) and she conceived and bare a Son, who by the Order of God was also to be call'd MAHER-SHALAL-HASH-BAZ. For before the Child shall have Knowledge to cry my Father and my Mother, the Riches of Damascus and the Spoil of Samaria shall be taken away before the King of Assyria. Which is exactly of the same Import with the Promise above cited, that before the Child know to refuse the Evil and chuse the Good, the Land, viz. of Syria and Israel, shall be forsaken of both her Kings. So that it is manifest; that God had a Design to comfort AH AZ and his People; that he assured them the Design of the two Kings should not succeed; (which of itself was Comfort) that he did give them a Sign thereof, viz. a young Woman's conceiving a Son; that that Sign, as being immediate and present, and a visible Sign, was suited to the present Occasion of their Fears; that the Event, as related in ISAIAH, confirms this Matter; that the Event of the Messiah, a Matter to happen seven or eight hundred Years after, has no Relation to their present Fears; (to say nothing here, that it does not in the least appear from ISAIAH,

(t) Isa. viii.

or from any of the Books of the Prophets, that the Jews had at this Time any Notion of the *Messiah*) and that the *Child*, who was to *refuse the Evil and chuse the Good, before the Land* was to be *forsaken of both her Kings*, was not, and could not be SHEARJASHUB; who, first, does not appear to accompany his Father on this Occasion, and who, if he did accompany his Father, is excluded, from being the *Child* meant, in the plainest Manner. For the Words of the Prophet are, *behold a Virgin shall conceive and bare a Son, and before the Child* (That is, the *Child* to be born of the *Virgin*, according to the immediate preceding Relative, there being not the least Ground to correct the Prophet ISAIAH's Grammar and Context by a mere imaginary Supposition of ISAIAH's leaving so important a Matter, as the *pointing* to SHEARJASHUB, to be found out by Conjecture, in Opposition to the plain grammatical Sense, and That a Supposition, of such a Nature, as, if allow'd and applied, whenever Men have Purposes to serve, will confound the Sense of any Book whatsoever,) *shall know to refuse the Evil and chuse the Good, the Land shall be forsaken of both her Kings*. Nor does the Threat contain'd in the Words immediately following the Affair of the Promise of a *Conception of the Virgin* and the Assurance of the unsuccessful Designs of the two Kings, at all contradict the *Comfort* promised in the Matter of the two Kings, which was That, which then *moved the Heart of AHAZ, and the Hearts of his People, as the Trees of the*
Wood

Wood were moved with the Wind. It is very consistent for God to give Men *Comfort*, as to one particular Evil, about which they have present Apprehensions, and yet to threaten them with another Evil; and Mr. GREEN's supposed Contradiction seems a most slight Observation to set aside the plain and obvious Sense of the Prophet. Mr. GREEN adds, to support what he has said, " that (u) it may cast some " farther Light upon this Prophecy, as well " as confirm what he has above observed, to " add, that if God meant to have given AHAZ " and his People a Sign for their Comfort, and " to assure them that their Enemies should in a " little Time be confounded, a Virgin's (or a " young Woman's) *conceiving and bearing a " Son* would by no Means answer his End; " because there was nothing extraordinary in " it. For what Miracle is This, a young Wo- " man's *conceiving and bearing a Son*, in the " natural Way? *Marvellous*, adds he, in the " Way of Ridicule, *is this Work, the Concep- " tion and bearing a Child!*" And he observes, that This is a Matter, wherein Men may (x) guess right. To which it is sufficient to say, that This is arguing against, and ridiculing the Word of God, and That also by falsifying it, when he says, *marvellous is this Work, the Conception and bearing a CHILD!* when the Word of God says a *Son*; and that it would have been more just in itself, and more becoming a Regard to the Bible, to take the

(u) *Letters*, p. 69.

(x) *Ib.* 71.

Fact, as there related, and to observe upon it, that no one could tell with Certainty, except miraculously, first, that a *young Woman or Virgin* should in a short Time *conceive a Child*; and secondly, that that Child should be a *Male*, and live a certain Time. The Text of the Bible is to be taken, as we find it, and to be accounted for as it is, when there is no various Reading, or Pretence for Corruption or Interpolation. Otherwise, we make a mere Nose of Wax of it, and subject it to our Whimfies, Ignorance, Enthusiasms, and Interest.

He adds, by Way of farther Attack on this supposed *Sign*, that it was (*y*) *not suited to the Circumstances*, that AHAZ and his People were in, whose Fears and Distress were present and immediate; and he attacks it for its Impropriety, as you do the Interpretation of it, as a *Sign* to happen eight hundred Years after. As if a *Sign*, given to fall out within a Year's Time, of Relief to happen soon after to the People, to whom the *Sign* was given, was *not suited* to the *present* Circumstances of those People! and as if such a *Sign* was to be parallell'd with a *Sign*, which has no Relation to the present Distress, and is not to take Effect till eight hundred Years after the Generation, to whom it was given, is dead!

III. Mr. GREEN having, as he thinks, proved that the *Prophecy cannot relate to a young Woman in the Days of AHAZ*, proceeds

upon that Foundation, in the next Place, to shew that it relates to the (z) *Virgin MARY and the Birth of JESUS*.

That Foundation I have destroy'd already, by shewing that it wholly consists in interpreting away the plain Text, by mere Chimeras, all inconsistent with the express Letter thereof. I have therefore nothing to do, but to consider merely the additional Arguments here, which he urges to shew it relates to the *Virgin MARY and the Birth of JESUS*.

He (a) says, "every Circumstance, apply'd
" by St. MATTHEW, agrees with the Pro-
" phesy. For MARY was a pure Virgin, (b)
" *knew not a Man*; and the only Person we
" KNOW of, who conceived in such Circum-
" stances. And as JESUS only was born of a
" Virgin, so *he ALONE* could properly be
" call'd IMMANUEL, *God with us*. And of
" him ONLY it could strictly be said, (c) *the*
" *Government shall be upon his Shoulder, and*
" *his Name shall be call'd Wonderful, Coun-*
" *seller, the mighty God, the everlasting Fa-*
" *ther, the Prince of Peace, of the Increase*
" *of his Government and Peace there shall*
" *be no End, &c.* Which are Things evidently
" too high for MAHER-SHALAL-HASH-BAS,
" HEZEKIAH, or any other Person in that
" Age."

These are all the *Circumstances* he urges to prove, that *every Circumstance literally agrees*

(z) *Ibid.* p. 77.
Luke i. 34.

(a) *Ibid.* p. 77.
(c) Isa. ix. 6, 7.

(b) Mat. i. 18.

with the Prophecy. Whereas, he should have produced the whole Prophecy, and shew'd the *literal Agreement in every Circumstance.* But as the whole Prophecy disagrees *literally* in every *Circumstance*, so he enters not into a just and proper Comparison, and confines himself to what seems to have a Shadow of *literal Agreement*; I say, to what seems to have a Shadow of *literal Agreement*, for the *Circumstances* he produces have no real *literal Agreement*.

I. For MARY's being a *pure Virgin*, and *conceiving in those Circumstances*, has no *literal Agreement* with ISAIAH, who speaks only of a *young Woman*, (as appears both by the Context in ISAIAH, and by the Use of the original Word, *Almah*, throughout the Old Testament) who is to *conceive*, and That without the least Intimation of any miraculous or even remote Conception, but on the contrary who was immediately to *conceive*, in order to be a *Sign* to AHAZ and his People, and who did, naturally, *conceive a Son*, as it is related in ISAIAH. And the *Miracle* itself of a *pure Virgin's conceiving* is well known (tho' Mr. GREEN professes to *know nothing* of the Matter) to have been very frequent; as is shewn by the learned (d) HUETIUS, who gives divers Instances thereof, among the Pagans, to make it credible that the Virgin Mary might conceive without the Intervention of Man.

(d) Huetii Alnetanæ Quæst. l. 11. c. xv.

Let me add, that the *Jews*, (tho' they never pretended to found their *Doctrine* (e) of a *Messiah* on a *literal*, but only on the *allegorical* Sense of the Old Testament,) never (f) so much as refer'd this Passage of ISAIAH to the *Messiah*. And Dr. SHERLOCK's (g) Observation seems perfectly just, when he says, "that probably the Prophecy, *a Virgin shall conceive a Son*, was not understood by the antient *Jews* as importing a miraculous Conception; and that common Sense led every Man to understand it in a Sense agreeable to Nature and Experience."

Let me add also an Observation for you, against other Adversaries, that a *pure Virgin's* *conceiving* could of itself be no *Sign* at all to the *Jews*, because no Body can tell, but the *Virgin* herself, whether she conceives miraculously or no. And therefore the *Sign* in ISAIAH must lie in the Conception of a *young Woman* or *Virgin* naturally, which is a visible, manifest, sensible Sign; and not in the Conception of a *pure Virgin*, which, being an *invisible Sign*, is no *Sign* at all.

2. As to his Assertion, that JESUS *alone* could properly be call'd IMMANUEL, *God with us*, I answer that JESUS could not *alone* be properly call'd IMMANUEL; because that Name was given by God to ISAIAH's *Son*; to whom (h) GROTIUS observes it was applicable by his

(e) Simon *Hist. Crit. du Nov. Test.* p. 247. (f) More's *Mystery of Godliness*, p. 328, 329. (g) Sherlock's *Use, &c.* p. 31. (h) Grotius in *Isa.* vii. 14.

being *God's Sign* to the *Jews* of his *Assistance* to them in their Distress. And if it signify'd in *ISAIAH*, *only*, (That is, *properly*) a *Sign* of *God's Assistance*, it did not signify, *properly*, *only* the Birth and Presence of *God* himself; whom the *Jews* never suspected was to be *born of a Woman*, and could not therefore think to be *properly* signify'd by the Word *IMMANUEL* in that Place. It is the common *Jewish* Way of Speech to give *divine Names* to Things, and Places, on Account of Things done or to be done.

3. As to the third *Circumstance* founded on the *Agreement* of *JESUS* with the Character given of a Person in another Place of *ISAIAH*, what is That to the Prophecy before us? How does an *Agreement* to another Place in *ISAIAH* shew an *Agreement* here? There is not one Word in the Context, where the said Passage stands, to refer it to the *Child* of the *young Woman* in the *Prophecy* before us. And it is therefore needless to make a just Translation of the Passage here, and shew that it relates to *HEZECHIAH*, especially after the Performances of *GROTIUS*, and our most ingenious Commentator *WHITE*.

Under this Head of shewing an *Agreement* between *MARY's Conception* in *MATTHEW*, and the *Birth of a Son* in *ISAIAH*, he makes an Objection to himself from the Prophecy in these Words. " *There is*, says he, one Difficulty in my Exposition, which I must account for. *It is expressly said, the Lord himself shall give you a Sign; and what was this*
" Sign,

“ Sign, if not the Virgin’s Conception and
 “ bearing a Son? For it immediately follows,
 “ behold a Virgin shall conceive, &c. and of
 “ what could This be a Sign, if not of the con-
 “ founding the Enemies of Judah? Yet how
 “ could a Virgin’s Conception and bearing a
 “ Son, above seven hundred Years after, be any
 “ Sign to the Jews, who lived in the Time of
 “ AH AZ.”

This, which he calls a *Difficulty*, is the
 manifest Sense of the Place, and utterly sub-
 verts his pretended Sense thereof; and nothing
 can be more absurd than his Conduct, first, to
 coin a Sense of ISAIAH, founded on Chimeras
 and Inconsistencies with ISAIAH, and then to
 consider the real, manifest, and obvious Sense
 only as a mere *Difficulty*; which as he has
 taught us, in the Beginning of this Article,
 has no Weight, though it *cannot be answer’d*,
 in Opposition to what is *fully proved*, as he
 will suppose every Thing to be, which he ad-
 vances, how weak soever it be. This is a
 most noble Circle of Disputation, and the
 weak Scheme, into which the Desperateness
 of their Cause has reduced him and some
 others, who see but little before them.

But let us consider how he gets rid of the
Difficulty, and how he shews that the manifest
 Sense of the Place contain’d in the said *Diffi-*
culty is not the Sense of the Place. He says,
 “ we may consider the fourteenth, fifteenth,
 “ and sixteenth Verses (*therefore the Lord*
 “ *himself shall give a Sign; behold a Virgin*
 “ *shall conceive, and bear a Son, and she shall*
 “ *call*

“ call his Name IMMANUEL ; Butter and
 “ Honey shall he eat, that he may know to re-
 “ fuse the Evil, and chuse the Good. For be-
 “ fore the Child shall know to refuse the Evil,
 “ and chuse the Good, the Land that thou ab-
 “ borrest shall be forsaken of both her Kings)
 “ as containing two distinct Predictions; *first*,
 “ that a Virgin shall conceive and bear a Son,
 “ &c. *secondly*, that the Land of the Enemies
 “ of Judah should be forsaken of her Kings,
 “ before SHEARJASHUB should know to re-
 “ fuse the Evil, and chuse the Good ; and one
 “ of these Predictions is certainly made a Sign
 “ of the other, and was to be fulfill’d in Token
 “ that the other should also come to pass in
 “ its Season. Now, the Question is, which
 “ of these Predictions is the Sign of the Ac-
 “ complishment of the other. You suppose
 “ that the Virgin’s conceiving and bearing a
 “ Son is the Sign of the Land’s being forsaken
 “ of both her Kings within such a Time ; but
 “ since I have evidently shewn the Absurdity
 “ of this Supposition, I may reasonably con-
 “ clude, that That, which you look upon as
 “ the *Sign*, is in Reality the *Prediction* to be
 “ confirm’d by the Sign ; and that God, by
 “ the Prophet, does here assure the House of
 “ (i) DAVID, that a Virgin should conceive
 “ and bear a Son, who should be an IM-
 “ MANUEL, GOD *with us*, the *promised Mes-*
 “ *siah*. And since many among them were
 “ staggering through Unbelief at the Promise

“ of God, that the *Messiah* should be born to
 “ *the House* of DAVID, then in such melan-
 “ choly Circumstances; and since *This* was a
 “ Matter they had never heard of before, and
 “ yet more incredible, *that he should be born of*
 “ *a Virgin*, God kindly tells them, that *This*
 “ should be the Sign of his making good this
 “ gracious Promise, or glorious Prophecy, *the*
 “ *Land of their Enemies should be forsaken of*
 “ *both her Kings before SHEARJASHUB*, to
 “ to whom we may suppose the Prophet
 “ pointed, *should know to refuse the Evil, and*
 “ *choose the Good, though he should eat Butter*
 “ *and Honey*, (have Plenty of Food suitable to
 “ Men of his Age) *that he might be in a*
 “ *Capacity of doing it as soon as possible*. And
 “ thus we have a Sign, according to your De-
 “ sire, *soon coming to pass*, of a Thing to be
 “ perform’d above seven hundred Years to
 “ come.”

In answer to those Parts of *This* not before consider’d, I say,

1. That, instead of answering the *Difficulty*,
 he does nothing but endeavour to confound
 the Order of the Sense and Words of ISAIAH.
 The *Difficulty* is, “ *it is expressly said, the*
 “ *Lord himself shall give a Sign; and what*
 “ *was this Sign, if not the Virgin’s conceiving*
 “ *and bearing a Son? For immediately follows,*
 “ *behold a Virgin shall conceive, &c. and of*
 “ *what could This be a Sign, if not of the*
 “ *confounding the Enemies of Judah? Yet how*
 “ *could a Virgin’s conceiving and bearing a*
 “ *Son, above seven hundred Years after, be any*

“ *Sign to the Jews, who lived in the Time of*
 “ AHAZ.

And he answers by saying, that the Sign is not the Conception of the Virgin, but the Destruction of the Design of the two Kings, which was to be a Sign of the Virgin's Conception seven hundred Years after. Wherein he *expressly* affirms the contrary to what is *expressly* said by ISAIAH ; who, pursuant to the Design of his Commission, which was to assure AHAZ by a Sign that his Enemies should not succeed against him, makes the *Virgin's* Conception to be the Sign of his Success against the two Kings ; and wherein he advances a Scheme wholly remote from the subject Matter. For what can be more remote than This ; the Prophet says to AHAZ, “ You, AHAZ, are afraid of your
 “ Enemies, but they shall not succeed ; and
 “ I will prove it to you by a Sign.” And upon AHAZ's refusing a Sign, the Prophet says, “ *you shall have a Sign ; behold a Virgin shall*
 “ *conceive, &c.*” meaning, according to Mr. GREEN, by those Words *behold a Virgin shall conceive, &c.* no Sign at all, but making that Conception, which is a Matter wholly foreign to the Affair of Success against the two Kings, to be the Thing signify'd, and the Success against the two Kings, which was visibly the Thing to be signify'd, the Sign of an Event (not at all pertinent to the Matter) to happen seven hundred Years after ?

This is manifestly to make the Prophet not talk *ad idem*, and to be guilty of the greatest Incoherence and Rhapsody imaginable, and
 That

That in Opposition to the plainest, most natural and most coherent, and most reasonable Sense imaginable.

And as this Interpretation of Mr. GREEN is to the last Degree inconsistent with the Text, and perfectly wild and enthusiastick; so the Steps, by which he would introduce it, are false in themselves, and entirely without Foundation.

1. First, there is no Colour to make SHEAR-JASHUB the *Child* in Question, but the contrary, as has been shewn already.

2. Secondly, it is an exprefs Contradiction to the Text, to say the *Virgin's Conception and bearing a Son* is not the Sign given by the Prophet, as I have before shewn. It is also, as I conceive, a Contradiction to all other Interpreters, who tho' they interpret the *Virgin* to mean the *Virgin MARY*, yet still, in Conformity with the exprefs Words of *Isaiah*, continue to make the *Virgin* the *Sign* of an intended Event.

3. Thirdly, to talk of the *Jews staggering thro' Unbelief at the Promise, that the Messiah should be born of the House of David in the present Circumstances*, and to build on that Notion, and to comment on the Text as supposing it, when there is so far from being a Word about such *Staggering* in the Matter of the *Messiah*, that there is not a Word, that implys the least Notion of a *Messiah* known to the *Jews* or to *ISAIAH* himself, is in Reality to say any Thing, and invent any Thing to serve a Purpose, and implies a Liberty to con-

strue a Book to any Purpose whatsoever, in Opposition to the plainest and most obvious Sense.

So that his very Foundation, *viz.* that Success against the two Kings was a *Sign* of the *Messiah*, has nothing to support it, but his mere Imagination; and it is no less absurd to introduce such a Scheme, as the Event of a *Messiah*, than to pervert ISAIAH, by making his *Sign* to be the Thing signify'd, and the Thing proposed by him to be signify'd to be the *Sign*. And I conceive, it is not possible to consider any Person making a more wild Interpretation of a Place, and under greater Distress to account for a Text before him, than Mr. *Green*; who cannot be allow'd to make sufficient Amends for his Conduct, by a Sort of Ingenuity at the Close, when he supposes, that (*k*) *you, or others, may raise Objections to his Interpretation, which he may not be able to answer*; which Ingenuity he, at the same Time, most inconsistently gives up, by his daring to say, that his Sense *seems* to him *the most natural Sense* of the Place; I say, *daring to say*; for can any Thing be less modest, than to affirm That to be the *most natural Sense* of a Place, which is so manifestly repugnant to the Text, and which he himself gives us as wholly *new*, and which he says may *have Objections to it, which he may not be able to answer*.

You have in your Book cited many great Authorities for your Sense of the Place. To

(*k*) *Letters*, p. 85.

these I could add many more; but I will content myself with the great Archbishop TILLOTSON; observing, first, how proper it is to cite Authorities in the Case to one, who uses an assuming and invidious Way of Controversy, in pretending to vindicate St. MATTHEW, and to throw him at you, when the Question is, what St. MATTHEW means, and when the greatest Divines understand St. MATTHEW as you do. (1) *It was foretold, says TILLOTSON, that the Messiah should be born of a Virgin, Isa. vii. 14. which you see accordingly fulfilled, Matt. i. That This is not the primary, but the mystical Sense of that Place in ISAIAH, I think may, without Prejudice, be granted to the Jews, who, in innumerable Places of the Old Testament, do, besides the first and literal Sense, allow of a mystical one.*

To conclude this Article; can any one more expose St. MATTHEW and Christianity to Contempt than Mr. Green has done; by supposing the Explication of a Prophecy of ISAIAH, that is necessary to defend St. MATTHEW's Application, not *hit* on before That given by him; and by introducing a *new Exposition* of his own thereof, and That an *Exposition* of such a Nature as, if allow'd, will subject the Bible to any Meaning whatever, that the Weak or Crafty think fit to put upon it; and by supposing another *Exposition* may be *found out*, in Case his will not *serve* the Turn? St. MATTHEW has hereby a Defence made for him,

(1) *Sermons, Vol. 13. p. 34.*

which

which may be very remote and perhaps never come, or rather no Defence at all, and is left exposed to an insuperable Objection, or Objection that cannot be answer'd, in order to avoid your *mystical Hypothesis*, if That may be called yours, which you maintain in common with so many learned Divines.

IV.

Mr. Green in his fifth *Letter* proposes to consider the (m) *four* other Prophecies, cited in the New Testament, which you instanced in, as not *literally*, but *typically* and *mystically apply'd* in the New Testament, and upon them to *say as little as may be*.

That *little* I shall answer in less Compass.

I observe on the *first* of these Prophecies, *out of Egypt have I call'd my Son*; that he denies, both in Opposition to most Interpreters (and particularly to the learned Mr. JAMES PEIRCE, who on this Occasion most judiciously says, that (n) "when a Text is cited "in the Manner This is, and it is said such a "Thing was done, *that it might be fulfill'd*, "which was spoken, he always esteems the "Passage cited to be a direct Prophecy of that "particular Event, and that it belongs to that "Event") and to St. MATTHEW himself, that (o) *this Passage is not quoted as a Prediction of any future Event*, I say, in Op-

(m) *Letters*, p. 86. (n) *Paraphrase on the Philippians*, p. 99. (o) *Letters*, p. 91.

position to St. MATTHEW, who expressly says, CHRIST *went into Egypt, that it might be fulfill'd, which was spoken of the Lord by the Prophet, saying, out of Egypt have I call'd my Son*; and that he perverts the Sense of the plainest Expression in the Case, when he says, *that other Things, other Words, other Passages of the Old Testament may be said to be fulfill'd, besides the Prophecies and Predictions of future Events.* So that he is so far from proving this Prophecy to be a literal Prophecy, that, in Opposition to the plainest Words of St. MATTHEW, he denies it to be a Prophecy.

As to the next *Prophecy* cited, viz. "JESUS dwelling at Nazareth, that it might be fulfill'd, which was spoken by the Prophets, *he shall be call'd Nazarene,*" he (p) freely owns, *that none of the Prophets have so much as intimated, that the Messiah was to dwell at Nazareth.* And consequently here is no Foundation for supposing a literal Accomplishment of a Prophecy.

As to the *Prophecy* of MALACHI, concerning the coming of ELIJAH, apply'd in the New Testament to JOHN the Baptist, he (q) allows, that the Apostle quits the *literal Sense* of the Prophet, and has Recourse to the *mystical Sense*, which he says, *you ought to shew is unnatural and absurd.* This is also yielding up the Point to you, whose Business it was to shew the Prophecy not *literally*, but *mystically apply'd*, without entering into the

(p) *Ibid.* p. 86.

(q) *Ibid.* p. 87, 88.

Question of the *Absurdity* and *Unnaturalness* of *mystical Applications*, which you are so far from pretending to attack, that your Book supposes them to be the Proofs of the Truth of Christianity.

As to the *last* of the *four*, he (*r*) says, “ he
 “ may grant, that it is manifest, as you say,
 “ *that according to the literal Sense, it relates*
 “ *to the obstinate Jews in the Time of ISAIAH.*
 “ But, adds he, what hinders that it may
 “ not also relate, and in the same Sense, to
 “ the obstinate *Jews*, who lived in the Time
 “ of JESUS.” What *hinders* such literal Application is, the Limitation of it, to be met with in the Prophet himself, to a Time to expire long before JESUS came into the World, as GROTIUS understands the Place. And for your Interpretation of it, as not *literally* belonging to the *Jews* in JESUS’s Time, take the Interpretation of Bishop KIDDER. He, in giving Instances of *Accommodations* used in the New Testament, (*s*) says, “ the Words
 “ of ISAIAH vi. 9. which were spoken to
 “ those of his *own* Time, are said to be fulfilled
 “ in those, who lived in our *Saviour’s*
 “ Time and are accommodated to them.”

There is but one Thing more to be considered on the Head we are now upon, and That is, his Objection to you for arguing, from (*t*) *five Instances* of prophetick Citations made out of the Old in the New Testament, and apply’d, not *literally* but *typically* therein, that all the

(*r*) *Ibid.* p. 89. (*s*) *Demonst. of the Messiah.* Vol. ii. p. 216.
 (*t*) *Letters*, p. 94. &c.

other Citations are apply'd in the same Manner. *It is*, says he, *no good arguing from Particulars to Universals*. But your Conduct, when justly represented, will vindicate itself, and shew that Mr. Green understands not the true Notion of arguing in the Case. You do indeed only give *five Instances* of prophetick Citations made out of the Old in the New Testament, as not LITERALLY but MYSTICALLY apply'd ; rightly judging it not proper to enter into the full and long Detail of all the prophetick Citations. But then you assert, that you *have consider'd the Rest, and find them all apply'd in the same Manner*. And This seems a right Method of proceeding ; and the true Answer to be given to it is, not by saying there is *no arguing from Particulars to Universals*, but to name an Instance to you of a Prophecy *literally apply'd* ; who deny there is any one such ; and who only give *five Instances*, as a Specimen, how the Apostles *apply the Prophecies* ; and who should be ready to give an Answer to any Instance, that an Adversary should think fit to alledge.

V.

I now proceed to his *Critique* and Charge upon you, with Respect to your numerous *Quotations* of Authors.

He says, (u) *it is a little odd, that when you admit of no Authority as sacred, you should*

(u) *Letters*, p. 25.

seem so fond of supporting almost every Thing you advance by some Writer or other of Note, and be sometimes carried so far by this Passion, as to apply his Words to a Purpose, that never enter'd into his Thoughts.

But why should it seem odd for you to express your Sense in the Words of some *Writer of Note*? Why may not you argue *ad Hominem*? Does not such a Way of writing produce Attention to you, when, perhaps, otherwise there would be none? Does not the supporting your Notions by the *Authority of Writers of Note* justly obviate and prevent all *invidious* Reflections and Terms of Reproach on Account of the said Notions, which you assert in common with the most learned Divines? And is not Mr. *Green's* Dislike to This, which is undoubtedly an innocent Thing, a Proof that he is concern'd you should appear to be in so good Company, as he probably thinks the Authors, you cite, may be? And why may not you quote STILLINGFLEET and other Authors, as well as Mr. *Green*; who with more Justice may be said to *admit of no Authority as sacred*, than you; for he, as I have observed, determines, from Schemes and Reasonings of his own, what God ought to do, in order to settle a Sense on the Bible, which he cannot make out from the Rules of Grammar and Criticism; and you, in your Book, take every Thing for granted in the Bible, and propose to be determined by the Bible, understood according to the Rules of Grammar and Criticism, without

out advancing any Scheme of your own, as a Rule, to settle the Sense thereof. And whoever will confute you must prove the Bible to be against you; for to That you appeal. It is therefore absurd in Disputation, as well as malicious, to assert you *submit to no Authority*, who *submit to the Bible*, as the Rule, by which to determine your Controversy. Besides, he himself is guilty of the Contradiction of urging you with the Authority of the New Testament for the Sense of the Old; though he attacks you here for *not admitting any Authority*.

As to his Charge against you of *applying the Words of Authors to a Purpose, that never enter'd into their Thoughts*; That, when it is a Misrepresentation of their Sense, is a Fault, and should be own'd and amended, when known. And, in order to it, I shall consider his Attack upon you on this Head.

You have in your Book made, as I take it, several hundred *Quotations*; out of which he, in several Places of his *Letters*, instances in six as *Misrepresentations of the Sense of the Authors* you cite.

1. The (x) Term *Difficulties*, cited by you out of PRIDEAUX, is cited by you in a mistaken Sense. And This I conceive is the only real mistaken Quotation among those, where-with he charges you.

2. The second Quotation, for which he attacks you, (y) *seems to him to be a Mis-*

(x) *Letters*, p. 22.

(y) *Ib.* p. 23.

representation,

representation. But, I believe, it will not *seem* so to any Body else. For, tho' *Interpolations* of the Bible, whereof *no Notice* (z) is given, may be deem'd by you *Corruptions*, yet you no where charge those, who allow of *Interpolations*, with allowing *Corruptions*. You know very well, that some of them contend; that those (a) *Interpolations* were made for *compleating the Scriptures*; and that the Authors of them were no less *inspired by the Holy Ghost*, (to make the said *Interpolations*) than the original Authors of those Books, who wrote them in an *incompleat Manner*. And you expressly distinguish between (b) Mr. WHISTON, who speaks of the *Bible* as *greatly corrupted*, and Dr. PRIDEAUX and others, who speak of it as only *interpolated*, without the least *Insinuation* that the latter take an *Interpolation* to be a *Corruption*. Nor does your *Persuasion*, that an *Interpolation* under the foresaid Circumstance is a *Corruption*, in the least imply that Dr. PRIDEAUX and those others must think so too.

3. His next Instance is a Charge of *Misrepresentation* in Respect of STILLINGFLEET. You cite this Passage, (c) *that Miracles, as splendid Gifts as they are, are no Demonstrations of the Truth*; and for this Citation you refer to Dr. HICKS, whose express Words they are, and to Dr. STILLINGFLEET. But as to Dr. STILLINGFLEET, he is *persuaded*, upon the Perusal of his Book, (d) *that there is nothing*

(z) *Disc.* p. 121.
p. 120, 121.

(a) *Letters*, p. 24.
(c) *ib.* p. 29.

(b) *Disc.*
(d) *Letters*, p. 25.
like

like in all his Book. I do not pretend to help his Eyes or his Understanding ; but for others, I refer them to the (e) Section you cite, which is wholly grounded on the Supposition, that Miracles are no *Demonstrations*.

4. You (f) say of FESTUS, mention'd in the *Acts*, that *he was expert in all Customs and Questions among the Jews.* This Mr. Green observes (g) is the Character, in the *Acts*, not of FESTUS, but of AGRIPPA. This is very true, and the Mistake was soon corrected in the second Edition of your Book, long before Mr. Green publish'd his *Letters*. By which it will appear to be a mere Error of the Printer or Transcriber entering wrong a marginal Passage.

5. His next Instance is a Charge of mistaking (h) Dean STANHOPE in Relation to what he says of *Miracles*. He denies not the Words to be rightly cited by you. And, as to the Sense of them, he acknowledges, that the Dean *speaking against those, who look on Miracles as the adequate and sole Foundation of Faith, seems in the Passage to advance the Argument for Christianity from Prophecy to the Prejudice of the Argument for it from Miracles*; and that the Dean was not sufficiently cautious in expressing himself. And he urges another Passage out of the Dean to prove the Dean's Want of Caution, and that you have mistaken his Meaning. But that Passage has

(e) Orig. Sacrae l. 11. c. 6. f. 16.
(g) Letters, p. 5.

(h) Ib. p. 52.

(f) Disc. p. 150.

no Opposition to the former, as it is understood by you ; and as it is meant by the Dean, for there is no Colour for Mr. *Green* to attack the Dean for *incautiously expressing himself*. It is very odd for Mr. *Green* to charge you with *Misrepresentations* of a Person, whom he corrects, as *expressing himself incautiously*, or agreeably to your Sense, and then to make your *Misrepresentation* of him to lie in not understanding him, according to his unjust (or even just) Correction of him.

6. His sixth and last Instance is a Charge of mistaking again Dean STANHOPE, whom you (i) cite for saying, *'tis possible in the Consideration of single Prophecies to find some other Event* (besides JESUS and the Matters relating to him) *to which these might be adapted without great Violence to the Text*, and whom you understand as speaking therein of *every individual Prophecy*. And can any Thing be plainer, or more universally express'd and to your Purpose, than his Assertion? And the Passage immediately subjoin'd by the Dean, and cited by Mr. *Green*, as inconsistent with the Dean's affirming, what you suppose he does of *every individual Prophecy*, is so far from being really inconsistent with such Affirmation, that it proceeds on that very Supposition, as the intelligent Reader may see.

I might, in Return to Mr. GREEN, attack him for his perpetual *Misrepresentations* of Persons and Things ; for I do not recollect, that

(i) *Disc.* p. 40.

he has made one Observation that affects you, (except in Relation to the Word *Difficulties*) but is founded on some Mistake or Misrepresentation, and setting Things in a false Light. This has in great Measure appear'd by my Answer to him; and that I may not be tiresome, I submit the rest to the Reader. I will only observe, that he neither understands his Adversary, nor even his own Scheme. Indeed, he seems not to know what he is about, but when he is abusive. That Part of *vulgar Theology* he may be allow'd to understand well, as well as truly to practise.

That he does not understand his own Scheme, appears by his talking of Miracles (*k*) *really and seemingly done*, in the Case of AARON and the *Magicians*. Which not only destroys the very Supposition or Being of any Miracles, (for if the (*l*) *Miracles* of the *Magicians* are supposed only to be *seemingly done*, the Authority of the Senses is deny'd, and no Proof can be given that AARON or any Body else ever did *Miracles*) but is particularly inconsistent with the Scheme he himself builds on, which supposes and asserts, that the *Miracles* of the *Magicians* were *really done*.

And that he does not understand your Scheme, appears from his saying, (*m*) *your Business here, if you would do any Thing against Christianity, is to shew that This you call the mystical Sense is unnatural and absurd.*

(*k*) *Letters*, p. 32.
 (*m*) *Letters*, p. 88.

(*l*) See Fleetwood, *ib.* p. 23.

Your Business was, as I think, to prove that the *mystical Scheme* was the *Christian Scheme* of Things (which *mystical Scheme* you have endeavour'd to unfold by Explications taken from the most profound and learned Christian rabbinical Theologers) without the least Design or Thought, as it seems, of labouring to prove that *mystical Scheme* to be *unnatural and absurd*. Nay, I am sincerely perswaded, that you must think such an Attempt to be a needless, and most impertinent Work, as well as inconsistent with your Plan. To have the *mystical Scheme* deem'd *unnatural and absurd*, seems the Design of your Adversaries ; who generally think it so manifestly *absurd and unnatural*, as to conclude you an Unbeliever, for advancing that *Scheme* ; which they think needs no Confutation. In a Word, Mr. Green has plainly *no Ears to hear* ; and till he has got *Ears*, it is impossible for him to judge of Sounds.

Lastly, there is a mistaken Way of arguing (to say nothing worse of it) that runs thro' his whole Disputation. Therein he ought as a *Disputant* to have attack'd *Propositions* in themselves, and not you as an Enemy to *Christianity*, who propose those *Propositions*, not in the Way of Opposition to *Christianity*, but as *Christian Propositions*, and as the Sense of the Bible, which you support by the Authority of the most eminent Divines. *Views* and *Designs* are invisible Things, and, not being the Matters asserted, are not the Subjects of *Disputation*, or Matters in Question,
how

how justly soever they may be imputed. Dean SHERLOCK, when he enters upon his Matter against you, begins in this common theological Way by saying, that you (n) *have taken great Pains to shew, that the Argument from Prophecy for the Truth of Christianity, as managed and apply'd by the Writers of the New Testament, is absurd and ridiculous; and that we may not flatter ourselves with Hopes of Assistance from other Arguments, you give us this Text of PETER, viz. 2 Pet. i. 19. to shew, by the Authority of our own Scriptures, that Prophecy, as bad an Argument as it is, is nevertheless the very best, that our Cause affords; but then he waves this Reflection in the next Words, by saying, but your Views be to yourself, what Truth there is in your Exposition, and Application of this Part of Scripture, we shall soon see; the Dean rightly judging, that his Business was only to dispute against the Things asserted by you.*

Should I, for Example, represent Mr. Green, as writing his *Letters* to you in order to get a little Credit among old Women and a small Livelihood, and to raise the Indignation of the Mob against you; and should I treat his *Exposition* of ISAIAH, as a most pitiful *Project*, and not deserving the raising his Hire or Pay, or indeed any Pay at all, and not proper to stir the Passions of the People, and should say to him, “ Sir, if you would do any Thing “ to merit Credit and Pay, and to inflame the

(n) Sherlock's Use, &c. p. 3.

" People, by explaining ISAIAH, *against* the
 " Author of the *Discourse of the Grounds*,
 " you should give us, out of the inexhaustible
 " Stock of Theology, an Exposition, that fa-
 " vour'd of a more exalted Enthusiasm, and
 " not such an Exposition, so low and flat, and
 " so obviously false, as shews to every Body
 " the utmost Distress you are in to support
 " what you pretend is the Cause of Christianity,
 " and manifestly gives the Advantage in Point
 " of Truth to an *Exposition* (supposed de-
 " structive of *Christianity*) of the Author of
 " the *Discourse of the Grounds*, if that *Ex-*
 " *position* may be call'd his, which is the most
 " common *Exposition*, and indeed the most
 " manifest Sense of the Place." But is such
 a Way of Writing to be justify'd, in any
 Case, except in the Way of Retorsion, to teach
 Men better Morality, and the true Method of
 Disputation?

VII.

I proceed now to the Consideration of a
 Matter, which, though I have reserved for
 a Conclusion of what I shall say, yet was
 the sole End of my writing this Letter. For
 I should never have troubled myself to have
 attack'd his Reasonings, if I had not thought
 fit to have attack'd his *immoral Assault* upon
 you; which I do, not for his Sake, whom
 I do not pretend to make ashamed of it,
 but for the Sake of others, that such Persons
 may be *noted*.

After

After he has laid down these two Propositions; first, (o) *that there is a God*; secondly, *that there is some Duty that we owe unto him*, he adds, *I say Nothing for the Confirmation if those Propositions, because I am writing to one, who has not OPENLY profess'd himself an Enemy to natural Religion.*

In answer to which I observe, *first*, that the Insinuation contain'd therein serves no Purpose of the Controversy. *Secondly*, that if such Liberty be allow'd in Controversy, there is no End of Abuses; and Controversies must be, as indeed they too commonly are, little else besides Scolding. For what Abuses may not be insinuated, if Reports and Imaginations are allow'd to be Grounds sufficient to bring in such foreign Matters; and what are such Matters, but scolding? *Thirdly*, this Insinuation might, on many Accounts, have been let alone; and especially since Mr. Green could not well hope, in Virtue of his (sectarian) Credit, and under the present anti-high-church, anti-presbyterian, anti-popish, anti-hobbian, and truly christian State of Affairs among us, to set the Magistrate or Mob upon you, by his Calumnies. Why should he shew his Willingness to cut a Man's Throat, when he is so impotent? The Spirit of his *Trade or Craft*, or of his *Religion or Irreligion*, must needs be very predominant in him. *Fourthly*, that such Insinuations carry always with them greater Evidence of their Truth in

(o) *Letters*, p. 26.

the Person, who makes them, than in the Person, on whom they are thrown, and ought ever to be retorted. The Truth of which is grounded on one of the most common Observations among Men ; which I will give you in the Words of an ingenious modern Philosopher, who says to a reverend presbyterian Divine, “ how came it into your Mind, that “ a Man can be an *Atheist*? I know DAVID “ confesseth of himself, upon the Sight of the “ Prosperity of the Wicked, that his Feet had “ almost slipp’d into a short Doubtfulness of “ the divine Providence. And if any Thing “ else can cause a Man to slip in the same “ Kind, it is the seeing such as you, who, “ though you write nothing but what is dictated to you by some Doctor in Divinity, to “ break through the greatest of God’s Commandments, (which is Charity) in every “ Line before his Face. — But how, I say, “ could you think me an *Atheist*, unless it “ were, because finding your Doubts of the “ Deity more frequent than other Men do, “ you are thereby the apter to fall into that “ Kind of Reproach? Wherein you are like “ Women of poor and evil Education when “ they scold; among whom the readiest disgraceful Word is *Whore*; why not *Theif*, “ or any other ill Name, but because, when “ they remember themselves, they think that “ Reproach the likeliest to be true? ” And this Observation, I shall take Leave farther to support by a Passage from MR. GREEN himself.

self. He is pleased to say, (p) "it is the Observation of an ingenious Author, *that Truth is always near at Hand, sits upon our Lips, and is ready to drop from us before we are aware.* Of This, he says, you have given us an Instance, p. 29. where you tell us, that God can never be supposed OFTEN to permit Miracles to be done for the Confirmation of a false or pretended Mission."

Upon which I observe, that it seems very extraordinary to suppose such an Origin for any Truth advanced by you ; who may as justly be thought to consider what you say, and to design to *speaking Truth*, as to *speaking it only before you are aware.* And I think such a Reflection, so unjust with Respect to you, must proceed from one, who was well acquainted with the Character of Persons, who have not *Truth* in View, and if it *drops* from them, *speaking it before they are aware* ; and who have in View to *speaking* and *subscribe*, what they are *hired* to *speaking*, as some I know profess to do.

He concludes his last *Letter* with saying, "that (q) it is his hearty Desire, that you would seriously review your own Work and be convinced of your Mistakes, and so be brought to the Acknowledgement of the Truth ;" That is, to what Mr. Green thinks the *Truth*, or what he thinks fit to say is the *Truth*.

I cannot in Conscience make him a Wish of the like Kind ; being persuaded, that the

(p) *Letters*, p. 40.

(q) *Letters*, p. 103.

Virtue and excellency of Man, and That, for which he will be rewarded by God, does not lie in being free from *Mistakes*, or in agreeing in Opinion with any Man, but in the *Love of Truth* as such. And therefore, instead of a *heartly Desire*; that he may agree with you or me, or any one else, or may be free from *Mistakes*, my *heartly Desire* is, that he and all Men would be *Lovers of Truth* for *Truth's* Sake, and lay aside *Education*, and *Interest*, and all *Prejudices* in the taking up and maintaining Opinions; which if they do, they cannot hurt themselves by any *mistaken Opinions* they can fall into. *Mistaken Opinions* can hurt none but those, who do not impartially search after Truth.

Having done with Mr. GREEN, I shall conclude to you.

Though the World may excuse you from entering the Lists against Mr. GREEN, and may think it sufficient for a Friend to perform that Part for you; yet it is expected, that something should be said by you to your other Adversaries, and particularly* to the right reverend the Lord Bishop of *Litchfield* and *Coventry*. And I am not without Hopes, that you will answer the publick Expectation, and take the Occasion offer'd you of setting in a just Light the *Question* of a *Messiah*;

* *The Author of the Discourse of the Grounds and Reasons, sometime after the first Publication of this Letter, wrote an Answer to the Bishop of Litchfield and Coventry under the Title of the Scheme of Literal Prophecy consider'd, &c.*

which,

which, though it be the most important Question in Christianity, and That, upon which whole Christianity is built, has not, that I know of, had that Justice done to it, whereof it is capable, and which you are particularly qualify'd to do to it, by Virtue of your Reading, Observations, Freedom of Mind, Independency of Fortune, and absolute Contempt of any other Interest but That of Truth.

I am, Sir,

*April 23,
1726.*

Your most humble Servant.

P O S T-

P O S T S C R I P T.

SINCE the finishing this Letter, I have received Dr. LOBB's *Brief Defence*, &c. which I shall make some Animadversions on, as having a View to your *Discourse of the Grounds*, &c.

He says, (r) "there is a modern, sophistical
 " Objection against Miracles being a Proof of
 " the Truth of the Christian Religion, which,
 " *though it* has been well answer'd by some,
 " (*viz*, Mr. *Bullock* and Mr. *Green*) he
 " begs Leave to shew the Vanity and Weak-
 " ness of. The Objection, *he says*, is This.
 " That Miracles can never render a Foun-
 " dation valid, which is in itself invalid ; can
 " never make a false Inference true ; can
 " never make a Prophecy fulfill'd, which is
 " not fulfill'd ; can never make those Things
 " to be spoken concerning Christ, which
 " were not spoken concerning Christ ; and
 " consequently, *that the Miracles said to have*
 " *been work'd by Christ, could not possibly*
 " *have been work'd by him ; but must of Ne-*
 " *cessity, together with the whole System,*
 " *both of the Old and New Testament, have*
 " *been wholly the Effect of Imagination and*
 " *Enthusiasm, if not of Imposture.*"

i. But where is this Citatiton to be met with, that he calls an *Objection*, which has been well answer'd by Mr. Bullock and Mr. Green. It is not to be found (in their Answers, nor) in your Book, which has only the (r) first Words of the Citation; all the latter Part, which I have put in *italick* Character, being falsly and maliciously added by Dr. LOBB, as if your Words. There is, indeed, a learned (s) Author, who, after quoting your Words, as above recited, adds the Words I have printed in *italick*; but That he does as his own Inference from yours, and not as your Words. But how will That justify Dr. LOBB's making the Citation, as he gives it us, your *Objection*? Is the Representation of your Sense by an Adversary to be taken for a Citation from you, and for an *Objection* of yours? Is This a fair Method of proceeding for a Man, either with your Book in his Hand or at least every where to be seen, to go to an Adversary's Book for an *Objection* of yours; and what is still worse, to an Adversary, who does not pretend to give those Words above recited in *italick* Character, which Dr. LOBB attributes to you, as your Words, but only as his own Inference; and whom therefore the Doctor transcribes, and misrepresents, in order to put a false *Objection*.

(r) *Disc.* p. 28.

(s) *Clark's Disc. of the Connection, &c.* p. 6.

and

and Citation upon you, and to give a malicious Representation of you? Besides, the learned Author himself was manifestly mistaken in his Inference. For how does it follow from these Propositions of yours, “that
 “Miracles can never render a Foundation
 “valid, which is in itself invalid; can never
 “make a false Inference true; can never make
 “a Prophecy fulfill’d, which is not fulfill’d;
 “can never make those Things to be spoken
 “concerning Christ, which were not spoken
 “concerning Christ;” how does it follow, I say, “That the Miracles said to have been
 “work’d by *Christ* could not possibly have
 “been really work’d by him; but must of
 “Necessity, together with the whole System
 “of the Old and New Testament, have been
 “wholly the Effect of Imagination and En-
 “thusiasm, if not of Imposture?” And this Inference, both the learned Author, and Dr. LOBB themselves must judge to be a false Inference, unless they think *the whole System both of the Old and New Testament to have been wholly the Effect of Enthusiasm, if not of Imposture*; for they both own the Premises to be true, and contend expressly with you, (t) “That Miracles can never render a Foundation valid, which is in itself invalid, &c.

This seems a most *dishonest Method* of Proceeding in Dr. LOBB; and I make that Charge here upon him for this Matter; who is pleased

(t) Clark, p. 28. Lobb. p. xi, xii.

to charge his Adversaries with (u) *dishonest Methods*, without assigning one Instance thereof to support his Charge.

II. So much of the Words of the Citation or *Objection*, as are yours, are self-evident Propositions, and are not urged by you as an *Objection to Miracles being a Proof of the Truth of the Christian Religion*, but as an *Objection* to their being a Proof, on the Supposition that the Messiahship of JESUS of Nazareth cannot be made out from the Old Testament. And your *Objection* is rightly understood and confirm'd by Dean SHERLOCK, as a just and Christian Observation, who says, “ (x) whether JESUS is the Person, or no, promised by MOSES and the Prophets, must be tried by the Words of Prophecy; and that it has been very justly, as well as acutely observed, that the Proof of this Point must rely entirely on the Evidence of Prophecy.” Miracles, says the Dean, “ in this Case afford no Help. If the Prophets have not spoken of Christ, all the Miracles in the World will not prove that they have spoken of him.”

So that Dr. LOBB is utterly mistaken in asserting your *Objection* to be an *Objection against Miracles being a Proof of the Truth of Christianity*; and moreover, by owning the Truth of your *Objection*, he owns it to

(u) p. vii.

(x) Sherlock's *Use*, p. 94.

be a just Objection to *Miracles being a Proof of the Truth of Christianity.*

III. It should therefore seem needless to consider his Answers to an *Objection*, which he mistakes the Design of, as well as falsely cites. However, let us consider the *three Answers* he pretends to give.

I. His first Answer is, (y) “that indeed
 “no Manner of Arguments can prove That to
 “be true, which is false; or that Founda-
 “tion to be valid, which is in itself in-
 “valid; or a false Inference to be true;
 “or those Prophecies to be fulfill’d, which
 “have not been fulfill’d; or those Things
 “to be spoken concerning Christ, which
 “were not spoken concerning him:” And
 THUS FAR HE AGREES with the OBJEC-
 TOR. But, adds he, “How does it appear,
 “that the Foundation of the Christian Reli-
 “gion is in itself invalid; or that any Infe-
 “rence drawn by CHRIST or his Apostles is
 “false; or that any Prophecy, asserted by
 “CHRIST or his Apostles to have been ful-
 “fill’d, has not been fulfill’d; or that any
 “Thing they say was spoken concerning
 “CHRIST, was not spoken concerning him?
 “None of these Particulars have been proved,
 “and therefore the Objection is groundless
 “and impertinent; and besides, the Allegations
 “to support it have been confuted.”

Herein he gives up the Point; for when he says, *he thus far agrees with the Objector*, he agrees with you in all you say. And as to his asking *how it appears that the Foundation of the Christian Religion is in itself invalid*, &c. what has That to do with the Truth of your Observation? The *Invalidity* of the Foundation of Christianity is not denied in it, (or any where else by you) but is merely supposed here in the Way of Argument; and your Observation is equally true, whethet the Foundation of Christianity be in itself valid or invalid. The *Pertinency* of your Observation, which Dr. Lobb calls *groundless and impertinent*, and Dean Sherlock calls *just and acute*, lies in This; that Miracles prove nothing in the Case of the Application of Old Testament-Prophecies, which are only to be judged pertinently or impertinently applied, from the Consideration of their Sense, as they stand in the Old Testament; much less do Miracles prove any Thing in Case the Prophecies are misapplied.

His second *Answer* is, (z) “ that tho’
 “ no Arguments can prove a Proposition to be
 “ true, which is in itself false; yet Miracles
 “ may confirm a true Testimony, the Truth
 “ of which might not otherwise be so evident;
 “ and may make those Declarations to appear
 “ true, the Truth whereof could not other-
 “ wise be so clearly demonstrated.”

Herein also he yields to the Truth of your *Observation*, and asserts the same Thing you do. And as to his saying *Miracles may confirm a true Testimony, the Truth of which might not otherwise be so evident*; he himself very justly asserts That, as consistent with the said *Observation*; and consequently cannot make that Assertion to invalidate the *Observation*, without being inconsistent with himself. I add, with Respect to the Truth of the Proposition, that *Miracles may confirm a true Testimony, the Truth whereof might not otherwise be so evident*; that if he would make out that Proposition by Reason, he should prove that Miracles (which, as all agree, may be done by Beings inferior to God, and even by evil Beings) are certain Marks of the Veracity, as well as Power of their Author.

His third Answer is, (a) “ that nothing
 “ can be more certain, than that the Christian
 “ Religion was confirm’d by Miracles; that
 “ consequently nothing can be more certain,
 “ than the Truth of the Christian Religion;
 “ (b) and consequently, whatever Doctrine
 “ is confirm’d by this Evidence must be con-
 “ cluded undoubtedly true, notwithstanding
 “ ANY Difficulties, that may attend it.”

To This I reply, that This indeed is contradicting you, and also himself. For if *Miracles will confirm Doctrines, notwithstanding*

 (a) P. 15.

(b) P. 17.

ANY *Difficulties* in those Doctrines; they may then confirm Interpretations of the Old Testament, which seem to us (or are) false; and may confirm *Doctrines*, which seem to us contrary to Reason, and to the common Notions of Morality. ANY *Difficulty*, as for Example, a *Difficulty*, which *cannot be answer'd* (as (c) Dr. LOBB elsewhere expresses it) is a *Demonstration* of the Falshood of the Proposition, to which it lies; and it manifestly is so of a probable Proposition or Proposition grounded on probable Evidence, and particularly in the Case of Miracles; which admit only of probable Evidence, that they were ever done, and can in themselves be pretended only to be probable Proofs of the Truth of Propositions. And it can only be probable, that they are probable Proofs of the Truth of Propositions. And if a *Difficulty*, which *cannot be answer'd*, is a *Demonstration* of the Falshood of the Proposition, against which it lies, then to assert that "whatever Doctrine is confirm'd by Miracles must be undoubtedly true, notwithstanding ANY *Difficulties* that may attend it, is all one as to say, that Miracles will prove what is false to be true."

Thus I have consider'd the only direct *Attack*, that Dr. LOBB has made upon you; which, since he was capable of grounding on a false Quotation; a Quotation not to be found in your Book; a Quotation, which, though to

be found in one of your Adversaries Books, is, as it stands there, partly a Quotation from you, and partly an Inference of that Adversary, and by Consequence a false Quotation in Dr. LOBB, even from that Author; and, in fine, a Quotation, so far as it consists of your Words, misrepresented by that Author, who comments falsely upon it; I say, since he was *capable* of This, the Reader may easily imagine, what his Work, wherein he more generally and covertly expresses himself, must be, and how thick set it must be with Mistakes and false Colours. And to his Reader I leave him. I will only add a few *Observations* on some Particulars of this Work, which may be of Use to those, who write after him on the same Argument.

1. That since Men pretend to write against the *Deists*, and to prove the Truth of Christianity to them; and since they pretend, that (d) *there are many solid Arguments, which demonstrate the Truth of it*; it is my humble Opinion, that they should not call upon the *Deists* (e) *to shew that God never bore Witness to the Truth of the Gospel, and that the Evidences, insisted on to prove the Affirmative, never existed*. This puts the *Deists* upon an unreasonable Hardship; who may justly require Proofs from those, who would impose a reveal'd Religion on them; and who may justly think it sufficient, either merely

(d) *Pr.* p. v.

(e) *Ib.* see also p. xv, xvi.

to deny, till Proofs are produced, or to invalidate the Proofs produced. It seems strange to require them to prove the Falshood of a Revelation, (That is, indeed, of every supposed Revelation) which may be offer'd to them! That is, to prove every Body in the wrong they think mistaken!

It is also my Opinion, that in arguing with *Deists*, and in proving the Truth of *Christianity* to them, Men should not argue from the (f) *Facts* or *Miracles*, as related in the New Testament, till they have proved the divine Authority of the Books of the New Testament. Which yet Dr. LOBB does, without offering any other Proof of their Authority, but what is contain'd in these four general Propositions ;

1. (g) “ *That* the Writers of those historical Accounts, contain'd in the holy Scriptures, knew them be true. 2. *That* they were Men of known Integrity ; and manifestly neither had, nor could have any worldly Interest to induce them to give a false Account of Things ; ’nay, *that* the writing and publishing the Accounts we have in their Books was plainly against their worldly Interest, and exposed them to many Hazards, and grievous Sufferings. 3. *That*, tho’ they publish’d their Accounts, when they might easily have been disproved, if false, yet they were never disproved by any Enemies. 4. *That* the ex-

(f) *Defence*, p. 14. 43. (g) *P.* 13.

“ extraordinary Witness and Testimony of God
 “ not only attended them, but those that
 “ believed their History, and their Doctrine ;
 “ those that obey’d the Gospel, they preach’d,
 “ and embraced the Religion they taught.”

I also conceive it to be no good Manner of arguing with the *Deists*, to prove, that (b) *the Christian Religion was confirm’d by the Distributions or Gifts of the Holy Ghost*, and by other *Miracles*, from some of the first *Fathers* of the Church (whom Dr. LOBB quotes from WHITBY) down to the third Century, asserting that the *Gifts of the Spirit* and the Power to do *Miracles* existed in their Times. The primitive *Fathers* were such *Miracle-mongers*, and were either so imposed on by the false Relations of others or such Forgers of them ; as that, instead of verifying the Truth of the *Miracles* they report, they serve only to depreciate the Force of Testimony in the Case of *Miracles*. (i) *Tanta fuit primis sæculis*, says the learned and pious Bishop FELL, as cited by you, *singendi licentia, tam prona in credendo facilitas, ut rerum gestarum fides graviter exinde laboraverit ; nec orbis tantum terrarum, sed & Dei ecclesia de temporibus suis mythicis meritò queratur*. And Mr. DODWEL, who was a remarkable Admirer of the *Fathers*, as well as most knowing in their Writings, gives This as a Reason for not defending his *Dissertation*

(b) P. 26. 38,

(i) *Dis. of the Grounds*, p. 27.

concerning

concerning the *Paucity of the Martyrs*, viz. (k) the great *Veneration* he had for the *Goodness and Piety of several of the Fathers*, who, he says, were too easy of Belief of Matter of Fact, not sufficiently attested. Besides, I do not see, why Dr. LOBB should confine *Miracles* to the *Beginning of the third Century*. For if there is any Truth in ecclesiastical History, Miracles appear to have been more frequent and numerous afterwards, and especially as Popery prevail'd; under which not only numerous Miracles, in all Places, are said to have been done, but are also attested in most ample Manner, and most particular Enquiries have been made into the Truth of the Miracles wrought by them, have been canonized for *Saints*; as appears by the *Acts* of their Canonization.

II. Secondly, I conceive that the Writers against the *Deists* do not argue from a good Topick, when they say, (l) “ it is an easy
 “ Matter, for Men of Parts and Learning, to
 “ puzzle common People in the plainest
 “ Cases, and to start Difficulties, and raise
 “ Objections against the most evident Truths;
 “ and so artificially to put Propositions to-
 “ gether, as to make false Conclusions seem
 “ naturally to follow from them;” and when they infer from the Evidence they bring in Behalf of Christianity, that Men may be sure of its Truth, though there should be ten thousand Difficulties objected to it, which they are

(k) *Ib.* p. 95.(l) *Defence*, p. 96, 97.

not able to answer. Will not such Topicks serve any Cause, and may they not be turn'd, with Advantage, upon the Advocates of Christianity ; which has all the Education, all the Interest and Power in these Parts of the World, on its Side ; and consequently, therefore, almost all the *Men of Parts and Learning on its Side, who know how to puzzle the common People in the plainest Cases, and to start Difficulties against the most evident Truths, and so artificially put Propositions together, as to make false Conclusions seem naturally to follow from them, and who, among other Topicks of Persuasion, pretend, that a Man ought to assent to Propositions upon the Proofs they give of their Truth, though there should be ten thousand Difficulties objected, which he is not able to answer?*

III. Lastly, I conceive, that in writing against the *Deists*, they should not be treated as (*m*) *Men of Guilt*, and as in a *dangerous State*, on Account of their supposed Errors, (which ought to be deem'd involuntary) and for *publishing* them to the World. To treat Men after this Manner for Opinions, which they are led into by their Enquiries into the Truth of Things, is stopping all Enquiry into Truth, and subjecting them to a mere *Lobbian* Authority, and, in a Word, putting them into a most irrational and absurd State. For if Men can be *guilty* of Sin, and in a *dangerous State* for any Opinions they take up with, in

Virtue of their *Enquiries*, what *Enquiries* will it be allow'd Men *safely* to make? What Marks, except the Dictates of Dr. LOBB, or others like him, are there, whereby to know, what Opinions may be innocently assented to, in Virtue of Enquiries, and what not? And will not any one, who is so weak as to be terrify'd with the Fear of *Danger* in embracing Opinions, which are the Effect of Enquiry, naturally lay aside all Enquiries, and take up with the Authority of a LOBB for the Opinions he receives? And indeed, if through Fear of *Danger* in Enquiries you lay aside Enquiries, and yet think it necessary to have Opinions, nothing remains but to follow some of the different LOBBs, who will all assure you, that if you will follow their Method, you may be *sure* (n) of being in the right, and of being in a safe State; but that if you take another Method, you will *certainly* be mistaken, and be in a dangerous State.

But what can be more absurd, than for any Man to take such superior Airs to himself, and to assume to himself the sole Right of maintaining and publishing Opinions, and to pretend himself to be *guilty* of no Fault, but praise-worthy in maintaining and publishing his Opinions, and to charge others with *Guilt* for maintaining and publishing their Opinions; who have an equal Right with him, to think for themselves, and who have an equal Right to be thought to pursue Truth, and to be upright

(n) *Ibid.* p. 97.

in their Enquiries, and ought not to be deem'd less upright in their Enquiries, and worse Pursuers of Truth, for subjecting themselves to the Reproach of the Mob, the Bigots, and the Interested, and despising the common (quack) Methods, which are visibly the Way to Power and Wealth? And let me add, that when Men, who are all equal in the Matter before us, pretend to give themselves superior Airs, they lay as just a Prejudice in their Way from being listen'd to, as others do, who pretend to have infallible Medicines, and blame those, who will not receive their infallible Medicines. Modesty 'claims Attention, but Confidence in the Case justly produces Contempt; and the best and most favourable Construction, that can be put upon all (o) solemn and pathetical Expostulations and Exhortations in the Case, is to deem them the Effects of *Enthusiasm*, as undoubtedly they sometimes are.

(o) *Ibid.* p. 83. 114.

April 30, 1726.

Addition

Addition to the Postscript.

May 11.

Y Esterday was brought to me a *Review of the Controversy between the Author of the Discourse of the Grounds and Reasons of the Christian Religion and his Adversaries, in a Letter to that Author*; which, I am told, is written by a Minister of the Gospel in the West of England. And I take the Occasion now offer'd me to recommend this Gentleman to you and to introduce him into your Acquaintance. For, in my Opinion, whoever reads him, will be improved in his Morals by conversing with so polite a Person, and in his Notions of Things by attending to the many judicious Observations, which occur throughout his Book. And I cannot but hope for great Good from his Work; as it puts [positive] Religion upon the Foot of Enquiry and Reason, and allows all Men to have an equal Right to publish their Thoughts, in the following remarkably reasonable and equitable Observation offer'd to you. “ I am, *says he*, (p) so far from grudging you the Liberty of proposing any Difficulties relating to Christianity, that I heartily wish it encreased. I think it very unbecoming to claim a Liberty for ourselves,

(p) p. 268.

“ which

“ which are not willing to indulge to others. If
 “ Christianity be not from God, I should re-
 “ joice to see its Imposture detected; but as
 “ This is a Matter of great Consequence, and
 “ as it must be allow’d, that there are confi-
 “ derable Things to be said for, as well as a-
 “ gainst it; so it is but fair to suffer the Evi-
 “ dence on both Sides to be brought into open
 “ Light, and to let the whole Matter be
 “ carefully and impartially consider’d. If
 “ Christianity be a divine Doctrine, you will do
 “ a great Service to it, by giving learned Men
 “ Opportunity of carefully weighing those
 “ Difficulties, that do attend it. If it be not
 “ a divine Doctrine, upon a thorough Ex-
 “ amination of the Matter, This will appear
 “ to all; Mankind will be undeceived, the
 “ divine Honour will be retrieved, and you
 “ will have a fair Opportunity of setting Re-
 “ ligion on a true and solid Foundation; in
 “ which you will be assisted by all candid,
 “ honest, and disinterested Persons.” To these
 most just Thoughts, he subjoins a no less just
 Expectation from you; who, I am sure, in-
 tirely concur with him in the Sentiments
 therein contain’d, concerning the Excellency
 of original, primitive *Christianity*; *Christianity*
 as deliver’d in the Scriptures, and the Difference
 between That and Christianity as taught by
 some *modern Priests* and in the Roman Church.
 “ I am sensible, *Sir, says he*, that the vicious,
 “ the idle, and the interested Part of Christians
 “ are against such a free and impartial Ex-
 “ amination of Things as I here propose; but
 “ I

“ I hope you will be so candid as to judge of
 “ the Genius and Spirit of Christianity from
 “ its own Rules, laid down in the original
 “ Writings of the first Disciples of our Lord,
 “ and not from the corrupt Notions, which
 “ Anti-christianism has introduced, and the
 “ Practice of a great Number of weak and
 “ wicked Men, in these latter Ages, calling
 “ themselves Christians. I hope what you
 “ have seen of the Knavery of modern Priests
 “ will not breed a Jealousy in you, concern-
 “ ing the Designs of *the Antients*. I hope
 “ you will not judge of Christianity by the
 “ Genius and Design of Popery, any more
 “ than of natural Religion, by Heathenism,
 “ which are alike Corruptions of true Re-
 “ ligion.”

I have, in my foregoing Papers, cited the ingenious Dean SHERLOCK against Mr. GREEN and Dr. LOBB, for his Approbation of your *Affertion* concerning Miracles being no Proof of Christianity of themselves without Prophecy; *which Affertion* they have both thought fit to attack, as anti-christian. Let me add two Passages out of the no less ingenious Author of the *Review*, who says to you, “ that he (*q*) soon submitted to that clear
 “ Evidence, which you produced for Miracles
 “ not being of themselves a sufficient Proof
 “ of Christianity; and now freely owns that
 “ he is more thoroughly convinced of the
 “ Strength of your Reasonings on that Head,
 “ from the Weakness of your Adversary’s;

“ *and that (r) let a Man work never so many*
 “ *Miracles, as long as he did not answer the*
 “ *Characters of the Messias in the Old Testa-*
 “ *ment, the Jews had Reason to reject him,*”
 But it is not only for their Sakes that I send
 you these two Passages of our Author, but also
 to take Occasion to propose the Consideration
 of the Point to the most ingenious and learned
 Author of the late *Miscellanea Sacra*, who says,
 (s) *Christ must then (That is, in Virtue of*
Miracles, &c.) be submitted to, as the Teacher
and the King of God's People ; and all that
the Apostles, his Ambassadors, have taught or
commanded us, from him, or from his Spirit,
must be received with Faith and Obedience,
 “ *though we could not shew one Old Testament*
 “ *Prophecy to relate to him.*” If this Notion
 can be defended against these learned Men (as
 well as against you) I am persuaded the Au-
 thor of *Miscellanea Sacra* can do it ; who has
 all the Talents necessary to defend all defensible
 Points. And if it can be defended, I wish it
 were ; for it seems highly proper to be done at
 a Time, when so many learned Men give up
 the Point to you ; who think it a *Concession* of
 the utmost Importance to you in your Dispute,
 as, it is evident, the Author of the *Miscellanea*
Sacra also does.

(r) P. 6.

(s) Vol. 1. p. 117. it should be p. 200.

F I N I S.

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t.

